ANNUAL

BIBLIOGRAPHY OF INDOLOGY

SECOND VOLUME
1970 – 71

(APPENDIX TO THE JOURNAL)

DR. MAYA MALAVIYA



GANGANATHA JHA KENDRIYA
SANSKRIT VIDYAPEETHA
ALLAHABAD.
1977

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Vol. XXX] 1974 [Parts 1—4

THE JOURNAL OF THE GANGANATHA JHA KENDRIYA SANSKRIT VIDYAPEETHA

ALLAHABAD

(Appendix)

The Annual Bibliography of Indology

1970—71

Compiled by

Dr. (Smt.) MAYA MALAVIYA



GANGANATHA JHA KENDRIYA
SANSKRIT VIDYAPEETHA
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1976

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Published by,

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Ganganatha Jha Kendriya Sanskrit Vidyapeetha
Motilal Nehru Park,
Allahabad—2.

Printed by—

The Allahabad Block Works Private Limited.
Zero Road, Allahabad.

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FOREWORD

G. N. Jha Vidyapeetha took up the project of publishing the *Annual Bibliography of Indology* in the year 1970. The first Volume comprising entries for the year 1969 appeared in 1974. And now the second Volume comprising entries for 1970 and 1971 is ready in comparatively shorter period. I may hope that the project will be made uptodate in coming years.

Dr. Harihar Jha, the Acting Principal has helped in bringing out this Volume of Bibliography for which he deserves our full appreciation and thanks. I also thank Dr. (Smt.) Maya Malaviya for the pains she has taken in planning and compiling the work and seeing it through the press.

B R. SAKSENA.

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PREFACE

We are releasing now the second Volume of the Annual Bibliography of Indology. The first Volume was published in 1974. The enthusiasm with which it was received by the scholars is a justification in itself for the continuation of this project.

Due to certain unavoidable reasons the publication of this work has been delayed but this delay has been made up by incorporating together entries for two years, i. e. 1970 and 1971 in this Volume. We are trying in right earnest to make this *bibliography* uptodate, so that the readers are kept informed of the current studies going on on different topics of Indological Studies.

This Volume of *bibliography* is being published as a supplement to our journal and will be made available to our contributors on demand. It is hoped, this Volume also will be received with the same enthusiasm and warmth with which the first one was received.

Co-operation of the scholars in the form of intimations regarding their current and uptodate work along with the place of their publication etc. will be received with pleasure and thanks.

Dr. (Smt.) Maya Malaviya deserves our full appreciation and thanks, who with all her earnestness, hard labour, enthusiasm and meticulous care has compiled this work and also seen it through the press. Shri A. T. Pingle also deserves mention for the assistance he has rendered in the process of compilation.

HARI HAR JHA

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COMPILER'S NOTE

I feel happy in presenting the second volume of the *Annual Bibliography of Indology (ABI)*. In it, attempt has been made to present an account of the works of scholars done during the years 1970 and 1971.

While compiling this Bibliography, sources available in the libraries of the two Universities of Varanasi Viz., Banaras Hindu University and Sampurnananda Sanskrit Vishvavidyalaya, and the libraries of Allahabad University and G. N. Jha Kendriya Sanskrit Vidyapeetha, have been made use of. Naturally, the work cannot be claimed to be an exhaustive one but effort has been made to make it so, as far as possible, within the limited sources available at the places, named above.

In the present Bibliography matter has been arranged in pattern slightly different from that adopted in its previous Volume. Number of sections has been reduced. Entries have been classified subjectwise in ten Chapters which have been further divided in sub-divisions. Full details of the entries regarding publication etc. have been given with a gist of their contents and wherever it was possible, their reviews have also been indicated. A list of periodicals etc. and indices of authors and subjects have also been added in the Volume.

I am grateful to the hon. Deputy Education Minister and the Chairman of the Shasi Parishad of the Rashtriya Sanskrit Sansthan Sri D. P. Yadav and other authorities of the Sansthan with whose blessings only this Vol. is reaching in the hands of the scholars. I owe a debt of gratitude to Dr. B. R. Saksena and other members of the Editorial Board for their active interest and kind guidance in the publication of the *ABI*. I am heartily thankful to Dr. Harihar Jha, Acting Principal of the G. N. Jha Kendriya Sanskrit Vidya·peetha who very enthusiastically expedited the publication of this Volume and carefully watched its progress in the press.

Shri Chandra Shekhar Shukla and Shri A. T. Pingle have

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kindly assisted me in the compilation of this work. I am thankful to both of them.

Special mention of thanks is due to the authorities and the staff of the libraries of Banaras Hindu University, Sampurnananda Sanskrit Vishwavidyalaya, Allahabad University and the G. N. Jha Kendriya Sanskrit Vidyapeetha for their kind help and cooperation. Finally, I thank Messers Allahabad Block Works Pvt. Ltd., for their full cooperation and prompt execution of the publication of this work.

MAYA MALAVIYA.

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LIST OF PERIODICALS WITH ABBREVIATIONS

AA : *Asian Affairs*, J. of the formerly Royal Central Asian Society, London.

ABORI : *Annals of Bhandarkar Oriental Research Institute*, Poona.

Accessions List India, New Delhi.

ACS : *Area and Culture Studies*, Tokyo Univ. of Foreign Studies, Nishigahara, Kita-ku, Tokyo (Japan).

Acta Orientalia, Copenhagen

Acta Univ. : *Acta Universitatis*, Carolinae, Praha

Advent, Arobindo Ashram, Pondichery

AHCQ : *Afghanistan Historical and Cultural Quarterly*, Historical Soc. of Afghanistan, Kabul, Afghanistan.

AHR : *American Historical Review*, American Historical Association.

AJ : *The Antiquaries Journal*, The J. of the Society of Antiquaries of London, O U. P.

AJAr : *American Journal of Archaeology*, The J. of the Arch. Inst. of America.

ALB : *Adyar Library Bulletin*, Madras

Ālocanā, Delhi

AM : *Astrological Magazine*, Bangalore

Am. Anthro. : *American Anthropologist*, J. of the Am. Anthro Asso., Washington.

Am. Arc. : *American Archivists*.

Anekānta, Delhi

Añjali : O. H. De A. Wijesekera Feli. Vol., Univ. of Ceylon.

Anthropologist, Delhi Univ., Delhi

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Anthropos, Revue Internationale d' Ethnologie et de Linguistiqe, Schweiz.

ANSMN : *American Numismatic Soc.*, *Museum Notes*, New York, U. S. A.

Antiquity, A Quarterly Review of Archaeology, Cambridge.

Aṇuvrata : Virat Nagar, Nepal

Anveṣak, J. of Sardar Patel Inst. of Economic and Social Res., Ahmedabad.

AO : Acta Orientalia, Copenhagen

AP : Aryan Path, Bombay

AQ : African Quarterly, A Journal of African Affairs, J. of Indian Council for Africa.

Archaeology, Archaeological Inst. of America, 260 West Broadway, New York, N. Y. 10013.

Archiv : Archiv Orientalni, Prague

Ar. Or : Archiv Orientalni, Praha

Artibus : *Artibus Asiae*, Institute of Fine Arts, New York Univ. New York, N. Y. 10021, U. S. A.

ASEA : *Asiatische Studien Etudes Asiatiques*, Zeitschrift der schweinzerischen Gesellschaft für Asienkunde Revue de la Societe, Svisse d' Etudes Asiatiques francka-verlag-Bern.

AsM : Asia Major, Lund Humphries, London

sP : Asian Persepectives, A Journal of Archaeo. and pre-history of Asia and the Pacific, Great Britain.

ASP : *Asian Studies*, Philippines

ASPR : Asian Studies Professional Review, The Asso. for Asian Studies Inc. Univ. of Michigan, Ann Arbour, Michigan.

Āyurveda Vikāsa, Dabar, New Delhi

***BAIHA : Bultetin of Ancient Indian History and Archaeo.* Univ. of Saugar.**

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BCGV : Bulletin of the Chunilal Gandhi Vidyabhavan, Surat.

BDCRI : Bulletin of the Deccan Collegs Res. Inst., Poona.

BEFEO : Bulletin de l' Ecole Francaise d' Extreme Orient, Paris.

Bhā. Iti. Saṁśo, Bhārata Itihāsa Saṅśodhaka Maṇḍala, Pune.

Bharati, Jaipur

Bharati U., Utkal Univ. J.

BhV., Bhāratīya Vidyā, Bharatiya Vidyabhavan, Bombay.

Bhāṣā, Deihi

Bibliograpie de la Philosophie, Institute International de Philosophie, Paris.

Bibliograpic Index : A Cumulative Bib. of Bibliographies, H. W. Wilson Company.

BITC : Bulletin of the Institute of Traditional Cultures, Madras.

BJ : Bhavana's Journal, Bombay

BJP : The British J. of Psychiatry, The J. of Mental Science, The Royal Medico Psychological Asso. Ashford, Kent., Headley Brothers Ltd.

BMQ : British Museum Quarterly, London

Editrice e Libreria, 00186 Roma-Piazza Montecitorio.

BPP : Bengal, Past and Present, A J. of Modern and Asian History, Calcutta Historical Society.

Brhv. : Brahmavidyā, Adyar Library Bulletin, Madras.

BRMIC : Bulletin of the Ramakrishna Mission Institute of Culture. Calcutta.

BSOAS : Bulletin of the School of Oriental and African Studies, Univ. of London.

CAJ: Central Asiatic J., The Hague, Netherlands.

Cal. R., Calcutta Review, Calcutta

Cintāmaṇi, Sat Sahitya Prakashan Trust, Bombay

CJH : The Ceylon J. of the Humanities, Ceylon

CC-0. Ganga Nath Jha Campus. Central Sanskrit Uni. Digitized by Sri Muthulakshmi Research Academy

CM : *Coins*, Incorporating Coins and Medals, Croydon, England.

Coins, Iola, Wisconsin, U. S. A.

CNJ : *Canadian Numismatic Journal*, Ontario, Canada.

Contemporary, New Delhi

Contributions to Indian Sociology, Vikas Publications, Delhi, on behalf of the Inst. of Economic Growth, Delhi.

CO : *Catalogo di Orientalistica*, Africa e Asia, Herder, Editrice e Libreria, Roma

CR : *Contemporary Review*, London

CBI : *Cumulative Book Index* (a world list of books in Eng. Language), H.W. Wilson Company.

DAI : *Dissertation Abstracts International*, Humanities and Social Sciences, Xerox, University of Microfilms, Xerox Company (abstracts of dissertations available on Microfilm).

DI : *Darshana International*, Moradabad

DT : *Dārśanika Traimāsika*, Akhila Bhāratiya Darshana Parishad, Kanpur.

EA : Eastern Anthropologist, Lucknow

EpI : *Epigraphia Indica*, Delhi (Printed at the Govt. of India Press, Calcutta).

EW : *East and West*, Rome (Italy)

FA : *France-Asie-Asia*, Tokyo

Folklore, Calcutta

Ful. N. : *Fulbright Newsletter*, United States Educational Foundation in India, New Delhi.

Gairvāṇī : Sanskrit Bhasha Pracharini Sabha, Chitturu (A. P.).

Gaveṣoṇā, Kendriya Hindi Saṅsthana, Agra

HA : *Hindī Anuśīlana*, Bharatiya Hindi Parishad, Allahabad

HJ : *Hindustānī Jabāna*, Bombay

Hinduism, J. of the Bharat Sevashrama Sangha, London Branch

Hindustānī Traimāsika Śodha Patrikā, Hindustani Academy, Allahabad.

CC-0. Ganga Nath Jha Campus. Central Sanskrit Uni. Digitized by Sri Muthulakshmi Research Academy

History, the J. of the Historical Association.

HR : *History of Religions, Swift Hall*, Univ. of Chicago,

H. Reg., *Hindu Regeneration*, J. Bharat Sevashram Sangh, Hyderabad.

Hist. J., *The Historical Journal*, Cambridge Univ. Press.

Hist. Today, *History Today, Bracken House*, 10, Cannon Street, London.

IA : *Indian Antiquary*, Studies in Indian Archaeology, Bombay.

Indica, Heras Inst. of Indian History and Culture, Bombay.

IAC : *Indo-Asian Culture*, Indian Council for Cultural Relations, New Delhi.

IAr : The *Indian Archives*, National Archives of India, New Delhi.

IDA : *Indian Dissertation Abstracts*, Indian Council of Social Science, Popular Prak., Bombay.

IESHR : *Indian Economic and Social History Review*, Delhi.

IF : *Indogermanische Foreschungen*, Berlin.

IHQ : *Indian Historical Quarterly*, Calcutta.

Indo-Asia, Horst Erdmann Verlag, Tubingan, Federal Republic of Germany.

IIA : *Index-Indo-Asiaticus*, Calcutta.

IIra, *Indo-Iran*, J. of Indo-Iran Soc., New Delhi.

IIrca, *Indo-Iranica* quarterly organ of the Iran Soc., Calcutta.

IL : *Indian Linguistics*, Poona

INC : *Indian Numismatic Chronicle*, Bihar Res. Soc., Patna.

Indica, Heras Inst. of Indian Hist. and Culture, Bombay.

IIr. J., *Indo-Iranian J.*, Mouton Pubs., Hague, Netherlands.

IPhC : *Indian Philosophy and Culture*, Vrindaban.

IPhQ : *International Phil. Quarterly*, Fordham Univ., New York.

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IQ : *Ind. Q.*, *India Quarterly*, The Indian Council of World Affairs, Delhi.

Iraq, Briitish School of Archaeology in Iraq., Gordon Square, London.

Jagajjyoti, A Buddha Jayanti Souvenir, Bengal Buddhist Asso., Calcutta.

JAIH : *Journal of Ancient Indian History*, Calcutta

JAS : *Journal of Asian Studies*, Univ. of Miami, Michigan.

JASB : *Jonrnal of Asiatic Soc. af Bombay*.

JASC : *Journal of the Asiatic Society*, Calcutta.

JASP : *Journal of the Asiatic Society of Pakistan*.

JAUH : *Journal of the Annamalai Univ.*, (*Hum*). Tamilnadu.

JBh : *Jaina Bhāratī*, Jaina Śvetambar Terapanthi Mahasabha, 3 Portuguese Church Street, Calcutta.

JBRS : *Journal of the Burma Res. Soc.*, Rangoon.

JDSD : *Journal of the Department of Sanskrit*, Univ. of Delhi.

JDT: *Journal of the Deptt. of Tamil*, Trivandrum Univ. (Kerala).

JESHO : *Journal of the Economic and Social History of the Orient*, Leiden, Netherlands.

JGJKSV : *Journal of the Ganganatha Jha Kendriya Skt. Vidyapeetha*, Allahabad-2

JGRS : *Journal of the Gujarat Res. Soc.*, South Avenue, Khar, Bombay-52.

JHS : *Journal of Haryana Studies*, Kurukshetra Univ., Kurukshetra.

JIAP : *The Journal of Ind. Academy of Philosophy*, Raja Dinendra Street, Calcutta.

JIBS : *Journal of Indian and Buddhist Studies*, Japanese Associa-

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tion of Indian and Buddhist Studies, Japan. (Univ. of Tokyo).

JIH : *Journal of Indian History*, Trivandrum.

JIMS : *Journal of the Indian Musicological Soc.*, Baroda.

JJ : *Jaina Journal*, Calcutta

JKU : *Journal of the Kerla Univ. Ori. Res. Inst. and Manuscripts Library*, Keral.

JL : *Janua Linguarum.*

JMSUB : *Journal of the Maharaja Sayajirao Univ. of Baroda.*

JNES : *Journal of Near Eastern Studies*, Chicago.

JNSI : *Journal of the Numismatic Society of India.* B. H. U.

JOI (B) : *Journal of the Oriental Institute*, Baroda.

JOR : *Journal of Oriental Reaserch*, Madras (Kuppu Swami. Shastri Res. Inst.. Mylapore, Madras.

JPA : *Journal of the Philosophical Association* , Popular Prak., Bombay (incorporating the Indian J. of Philosophy).

JRAS : *Journal of the Royal Asiatic Society*, Great Britain.

JRUSI : *Journal of Royal United Service Institution*, White Hall, London.

JSArchiv : *Journal of the Society of Archivists.*

JSAS : *Journal of the South East Asian Studies.*

JSJU : *Journal of Sugiyama Jogakuen Univ.*, Nagoya, Japan.

JTMSSML : *The Journal of the Tanjore Maharaja Sarfoji's Sarasvati Mahal Library*, Madras.

JUB : *Journal of the Univ. of Bombay.*

JYI : *Journal of the Yoga Institute*, Santa Cruz, Bombay.

KAIROS : Zeitschrift fur Religious-Wissenschaft und Theologie, Otto Muller Verlag, Salzburg.

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Kalpanā—Kalpana Karyalaya, Sultan Bazar, Hyderabad (South).

KVP : Kanpur Viśvavidyalaya Patrikā, Kanpur

LMF : Literature Music Fine Arts, 74 Tübingen 18, Germany

Māgadham, H. D. Jain College, Magadh University

MaI : Man in India, Ranchi

Manan, Ādhyātmika Māsik

Marg, Bombay

MB : The *Mahābodhi*, Calcutta

MBAS : Monthly Bulletin of the Asiatic Society, Calcutta

MBh : Maru Bhāratī, Birla Edu. Trust, Pilani

Md. Bh. : Madhyabhāratī, Univ. of Saugar, Saugar

Michigan Papers on South and South-East Asia, (Doctoral Dissertations on South Asia, 1966—1970), The Univ. of Michigan.

MIOC : Memoirs of the Institute of Oriental Culture, Univ. of Tokyo, Tokyo.

Mitteil Von Gen der Bibliothek und der Dokumentations Leitstelle des Institutes für Asienkunde, Hamburg (Newsletter of the Library and the Documentation Centre, Institute of Asian Affairs, Hamburg).

MO : The Mysore Orientalist, Mysore

MSP : Marāṭhī Sanśodhana Patrikā, Marāthi Sańśodhana Mandal, Bombay-14.

MR : Modern Review, Calcutta

Mountain Path, Sri Ramanashram, Tiruvannamalai (S. India)

MuB : The Museum Bulletin, Museum and Picture Gallery. Baroda.

MUJ : Marāṭhvāḍā Univ. Journal, Maharashtra

MW : The Middle Way, Journal of the Buddhist Soc., London.

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National Sculpture Review, New York

NC : Numismatic Chronicle, Royal Numismatic Soc., London

NERB : The North Eastern Res. Bulletin, The Centre for Sociological Study of Frontier Region, Dibrugarh Univ.

NIK : *Neue Indien Kunde* (New Indology) Akademie Verlag, Berlin.

NP : *NPP* : Nagarī Procariṇī Patrikā, Varanasi.

Num. Lit. *Numismatic Literature*. The American Num. Soc., New York.

Numismatist, Official Publication of the American Numismatic Asso., Colorado Springs, Colorado, U. S. A.

OH : *Our Heritage*, Skt. College, Calcutta

Parkh—Punjab Vishv., Chandigarh.

Past and Present, A J. of Historical Studies. The Past and Present Society, Christopher Hill, Balliol College, Oxford.

Pāṭalaśrī.

PA : Pacific Affairs, An International Review of Asia and the Pacific, Univ. of British Columbia, Vancouver, 8, Canada.

PBh—Prabuddha Bharata, Advaita Ashram, Mayavati.

Philosophischer Literatur-Anzeiger, Verlag Anton Hain-Meisen heim/Glan.

PEW—Philosophy, East and West, Univ. of Hawaii Press, Honolulu (U. S. A.)

Philosophical Review, Ithaca, New York.

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PICO : *Proc. of International Congress of Orientalists.*

PNMES : *Publications in Near Middle East Studies.*

PPS : *Proc. of the Pre-historic Society,* Cambridge

Purāṇa, Varanasi.

PVP : *Pune Vidyapeetha Patrika,* Poona.

Prajñā, B. H. U., Varanasi,

Pratibhā, Sanskrit Univ., Varanasi.

QJMS : *Quarterly Journal of the Mythic Soc.,* Bangalore.

PURB : *Punjab Univ. Res. Bulletin,* Chandigarh.

Quest, (incorporating Humanist Review), Mahatma Gandhi Road, Bombay—1.

Raghavan Vol., V. Raghavan Shashtyabdapurti Vol.

RBh : *Rājasthāna Bharatī, Sardula Rajasthan Res.* Institute, Bikaner.

Readers Guide to Periodical Literature. The H. W. Wilson Company, 650 Univ. Avenue, Bronx, N. Y. 10452.

RJR : *Rursa Journal of Research,* Univ. of Rajasthan, Jaipur.

RJRU, RJP : *Research Journal of Philosophy,* Ranchi Univ., Ranchi.

Revue Internationale de Philosophie.

RRL : *Revue Roumaine de linguistique,* de l' Acadamic de la Republique socialiste de Roumanie, Bucharest, Romania.

RUSSH : *Rajasthan Univ. Studies in Sanskrit and Hindi,* Univ. of Rajasthan, Jaipur.

Sacitra Āyurveda, Vaidyanath Ayurveda Bhavan, Patna.

Sāgarikā, Sanskrit Parishad, Saugar V. V., Saugar.

Samanvaya, Kendriya Hindi Sansthan, Agra.

Samīkṣā, Journal of the Indian Psychological Soc., Calcutta.

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Saṁvid, Bharatiya Vidya Bhavan

Sangīta, Sangeeta Karyalaya, Hathras

Śālākya Smārikā, Āyurveda Śālakya Sambhāṣā Parishad Smarikā, Sanskrit Univ., Varanasi.

SAR : *South Asian Review*, South Asia, Univ. of Western Australia Press, Western Australia, for the South Asian Studies Association, Victoria Hall, East Greenwich, London.

Sarasvatī, Allahabad,

SBh : *Surabhāratī*, Batodara.

SCMB : *Scaby's Coin and Medal Bulletin*, London.

Seminar, New Delhi.

SH : *Studies in Humanities*, Research Study Circle, Univ. of Allahabad.

SJM : *Salarjung Museum Res. J.*, Hyderabad (A. P.)

SKS : *Śrī Kṛṣṇa Sandeśa*, Mathura.

Skt. Pratibhā, Delhi

Social Sciences and Humanities Index, The H. W. Wilson Company.

ŚP : Śodha Patrikā, Udaipur.

ŚPG—Śodha Patrikā, Gorakhpur Vishvavidyalaya, Gorakhpur.

ŚPP : Śāradā Pīṭha Pradīpa, Indian Res. Institute, Dwarka.

ŚS : *Śaiva Siddhānta*, Śaivasiddhanta Mahasamajam, Madras.

Sārasvatī, SS : *Sārasvatī Suṣamā*, Varanaseya Sanskrit Vishvavidyalaya, Varanasi.

Śramaṇa, Jainashram, Hindu Univ., Varanasi.

S. Soc. : *Studies in Sociology*, Univ. of Rajasthan, Jaipur.

Sud Asien Sprachen literature, Harrassowitz

SUJ : *Sumbalpur Univ. Journal*, Orissa.

Sūryodaya—Bharat dharma Mahamandal, Varanasi.

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TG : *Tōyō Gakuhō*, *J. of the Oriental Studies*, Res. Inst. for Humanistic Studies, Kyoto Univ., Kyoto, Japan.

Universitas, Wissenschaftliche Verlagsgesellschaft, Stuttgart, Germany. P. O. B. 40. (A German Rev. of the Arts and Sciences).

Vaicārikī—Bharatiya Vidyamandir and Śodha-Pratishthana, Bikaner.

USIJ, (India's Oldest Journal on Defence Affairs), New Delhi.

Vāk—Saurashtra Univ. J., Gujarat

Varadā—Rajasthān Sahitya Samiti, Bisau (Rajasthan).

VBhP : *Visvabhāratī Patrikā*, Shantiniketan, Bengal.

VBQ : *Visvabharati Quarterly*, Calcutta.

Vedavāṇī—Ramalal Kapur Trust, Amritsar.

Vidyā—The Journal of Gujarat Univ., Ahmedabad.

VIJ : *Vishveshvaranand Indological Journal, Hoshiarpur.*

VJ : *Vishva Jyoti*, Hoshiarpur.

Vikram—J. of Vikrama Univ., Ujjain.

VK : Vedanta Kesari, Shri Ram Krishna Math, Mylapore. Madras—4.

Viṇā—J. of Shri Madhyabharat Hindi Sahitya Samiti, Indore.

VS : *Viśvasanskṛtam*, Vishveshvarananda Vaidik Shodha Sansthana, Hoshiarpur.

VUOJ—*Sri Venkatesvara Univ. Oriental Journal*, Tirupati.

V. V. : *Vallabha Vijñāna*, Yashobhavan, Indore.

WC : *World Coins*, Sidney, Ohio, U. S. A.

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WZKSO : *Wiener Zeitschrift fur die Kunde Sudasiens und Archiv fur Indische Philosophie*, Wien.

The World Perspective of Indian Art, Jawaharlal Nehru Memorial Lecture, New Delhi.

Yāna, Zeitschrift fur Buddhismus und religiose Kultur auf buddhistischer Grundloge.

YBASC : *Year Book of the Asiatic Society*, Sanskrit College, Calcutta.

Yoga, Bombay.

Yogadā Samvāda, Yogada Satsang Soc. of India, Calcutta.

ZDMG—Zeitschrift der Deutschen Morgenlandischen Gesellschaft, Wiesbaden.

ZPF, *Zeitschrift fūr Philosophische Forschung*, Heisenheim Glan.

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WZKSO : Wiener Zeitschrift für die Kunde Südasiens und Archiv für Indische Philosophie, Wien.

The World Encyclopedia of Indian Art, Jawaharlal Nehru Memorial [illegible] New Delhi.

Zen, Z[illegible] der Buddhismus und religiöse Kultur auf [illegible] ihrer Grundlage.

YBASC : Year Book of the Asiatic Society, Sanskrit College, Calcutta.

Yoga, Bombay.

Yogoda Satsanga, Yogoda Satsanga Soc. of India, Calcutta.

ZDMG—Zeitschrift der Deutschen Morgenländischen Gesellschaft, Wiesbaden.

ZPF Zeitschrift für Philosophische Forschung, Meisenheim Glan.

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I ARCHAEOLOGY AND HISTORY

(I) ARCHAEOLOGY

1. AGRAWAL Dharma Pal. *The Copper Bronze Age in India ; An Integrated Archaeological Study of the Copper Bronze Age in India in the Light of Chronological, Technological and Ecological Factors,* Ca. 3000-500 B. C. New Delhi, Munshiram, XVI, 270, Rs. 55.00.

2. ALLCHIN, F. R. and others. "Mālvan—Further light on the Southern Extension of the Indus Civilization. *JRAS* I, 1970, 20—28.

3. ALUR, K.R. "Animal Remains From Navadatoli", *BDCRI*, XXXI-XXXII, 1970—72, 337—346.

Gives Report after examining the remains from Navadatoli excavation 1957—58.

4. ANSARI Z. D. "Pebble Tools from Nittur (Mysore State)", *IA*, IV (1—9), 1970. 1—7.

The study of the Tungabhadra Valley near Nittur proves the existence of Stone Ages (both Early and Middle) in that region. The fossil mammalian bones have been discovered for the first time in Andhra—Mysore parts of the Deccan.

5. ANSARI, Z. D. and Pappu. R. S. "Stone Age in Kutch, Gujarat". *BDCRI*, XXXI—XXXII, 1970—72, 150—167.

Deals with the prehistory of the region of Kutch ; Geographic setting of Kutch ; Pleistocene stratigraphy at Angia, Anjar, Beta, Bhajodi, Desalpar, Devisar, Lakhong, Mathol, Yaksha ; Stone Age evidence—choppers, scrapers, hand axes, cleavers, Flakes etc. Concludes that Kutch was inhabited during the upper Pleistocene times by Stone Age men.

6. ANSARI, Z. D. and others. "Excavations at Ambari (Gauhati)", 1970. *JUP*, 35, 1971, 79—87.

Divides the occupation on the basis of the evidence of pottery and other antiquities from the site into two distinct cultural periods ; period I from Circa 7th to 12th century A.D. and period II from 13th to 17th century A. D. From 18th century onwards the site appears to have been deserted.

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7. BALL, V. "Stone Monuments in the District of Singhbhum-Chota Nagpur", *IA* I, 1971, 291—292.

The Chota Nagpur division with its stone monuments of the aborigines and its cave temples, mines and other traces of the early Jainas is of much importance to the Antiquarian as well as to the Ethnologist.

8. BANERJI, Adris. "Śakrogarh". *YBAS*, XII, 1970, 172—174.

A paper about Śakrogarh (sic Śakragarh), an ancient name of modern Sahebganj. Śakro—Śakra.

9. BANERJEE, N.R. *The Iron Age tn India*. Delhi, Munshiram, '65, p. 264. 35·00.

Rev : *JAIH*, III (1-2) 1969—70, 292—294.

The Painted Grey Ware culture of the Upper Gangetic Valley, dated around 1000 B. C., is the Aryan's earliest iron-bearing level in India.

10. BHOWMIK, Swarna Kamal. "A Technological Study of Copper Articles Discovered at Rosdi." *Mu B*, 1969, 61—74, figs 8.

11. BOPARDIKAR, B. P. "Early Stone Age site at Manegaon on the Purna River, Jalgaon District Maharashtra State". *IĀ*, IV (1—4), 1970, 8—12.

A Study of Purna River with a purpose of exploring geology, morphology, Stone Age, stratigraphy and industries.

12. BURGESS, James. *Report of the first season's operations in the Belgam and Kaladgi district, January to May 1874*. Varanasi, IBH, 45, 56, Rs. 100.00

13. CHAKRAVARTY, D. K. "A Note on Proto—Historic Burial Urns". *Ma I*, 51 (1), 1971, 41—49.

14. CHAPLIN, Raymond E. *The Study of Animal Bones from Archaeological Sites*. England., The Anatomy School of Cambridge, 1971. 179 $ 5.95.

Contents: Structure and Biological Properties of Bone; Planning and Organisation of Bone Studies ; Bone identification and the establishment of Reference Collections ; Techniques for the study of site collections ; Age determination from Bones ; The use of measurements ; The determination of sex from bones ; Bone

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Pathology. The interpretation of bone evidence ; Animal remains as indicators of past environments ; References ; Subject index.

15. COLES, J. M. and Higgs, E. S. *The Archaeology of Early Man*. London, Faber and Faber, 1969, 454, 183 figs, 12 pls. £ 7·50

Rev : *Pro. P. S.*, XXXVI, 1970. 386—388.

16. CORVINUS, Gudrun. "The Acheulian Workshop at Chirki on the Pravara River, Maharashtra". IA, IV (1—4), 1970, 13—22.

Survey of the entire Pravara Valley revealed the Acheulian factory site at the confluence of a small tributary Chirki. Holds that the excavated site, especially around Tr. VII was a factory or Workshop of Early man.

17. DAS, D. R. "Archaeological Evidence on Cremation and Post—Cremation Burial in India". *JAIH*, III (1—2) 1969—70. 50—71.

Archaeological evidence pushes back the antiquity of cremation beyond the age of the earliest literery document. Post-cremation burials of the third millennium B. C. at *Perianoghundai ;* Post-cremation burials of the chalcolithic period at *Suktagen-dor*, at *Moghulghundai*; *Dabar-kot*, *Tor-dherai*, *Zangian Kulli*. Out of the 126 *urns* discovered from Harappa only one contained a human bone and that showed no sign of burning ; Information about cremations in the latest Harappan level at Turkhaṇawala Dera in North-West Bikaner, Sonpur, Adittanallur. In the period of the *Ṛgveda* and *Atharvaveda* burial and burning were the two methods of disposing the dead. Gradually cremation prevailed upon burial. In the post-Gṛhya period, the post cremation burial became obsolete.

18. DAS, S. R. "Discovery of two plant fossil-fragments from Rājbāḍiḍāngā". *YBAS* 1970, 84—86.

19. DAS, S.R. "Foundation Human Sacrifice", *JAS*, X, (1—4), 1970, 72—73,

Excavation at Rājabāḍiḍāngā (W.B.) in 1964 ; A human

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skull lying in the foundation trench as a proof of the foundation human sacrifice ; the custom serves a magical purpose for making the structure stable. The discovery is perhaps an indication of the prevalence of Tantric cult practices.

20. DATTA, Jatindra Mohan. "Urbanization in Sumer in the Third Millennium B. C." *Ma I*, 51 (1), 1971, 50—53.

21. DEO, S. B. "Excavations at Pauni." *Indologentagung*, Wiesbaden, 1971, 72—87.

22. DEO, S.B. "The Personality of Vidarbha Megaliths". *IA*, IX (1—4), 1970, 23—31.

The evidences prove that the Vidarbha magaliths present a picture of cultural amalgamation between the indigenous painted pottery culture and the southern and eastern megalithic traits.

23. DEO, Shantaram Bhalchandra. *Excavations at Takalghat and Khapa*, 1968—69. Nagpur, Nagpur Univ., 1970 V, 2, 81, pls. 26. 35·00.

On excavations of some megalithic sites in the Vidarbha region of Maharashtra.

24. DEO, S. B., Joshi, J.P. *Pauni Excavation 1969—70*. Nagpur, Nagpur Univ., 1972, 120 61 pls, 31 drawings

Rev : *BDCRI*, XXXI—XXXII, 1970—'72. 413—414.

Pauni, situated on the Nagpur—Bhandara road ; Absence of Buddha figure; The effect of Hinayana; A few beautiful figure sculptures of donors and devotees and decorative panels.

25. DHAVALIKAR, M. K. "Genesis of the Jorwe Culture." *IA*, IV (1—4), 1970, 32—41.

The evidence from several sites of Jorwe culture proves that the culture was born in the Godavari—Pravara basin in the 2nd quarter of the second millenium B. C. It may be the result of the synthesis of the Malwa culture of the north and the neolithic culture of the Southern Deccan.

26. DHAVALIKAR, M. K. "Archaeology of Gauhati". *BDCRI*, XXXI—XXXII, 1970-72, 137—149.

Gauhati, also known as Prāgjyotiṣa and Kāmarūpa ; antiquity traced back even to the later Vedic period ;

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Evidence of neolithic and Megalithic culture; occurrence of the Kushan ink-pot shaped lid at Ambari ; Kaolin Pottery, stone sculptures, horn-shaped vessels, red ware, terracotta figurines—a torso of a female modelled in the round, *mukha-liṅga*, *Śiva-liṅga*, and a plaque depicting Gaṇeśa, temples on the Kāmākhyā hill, the Navagraha hill and the Saraniya hill etc., fortifications, huge terracotta boat found at the Navagraha hill.

27. DHAVALIKAR, M. K. "Kayatha : A New Chalcolithic culture." *India,* VII (2), 1970, 85—93.

28. FAIRSERVIS, Water A. *The Roots of Ancient India, the Archaeology of Early Indian Civilization.* London, Allen and Unwin, 1971, 26 482£4.50.

29. GEORGE, K.M. "Recent Explorations in Kerala", *JMSUB,* 20 (1)—21 (1), 1971-72, 45—51.

30. GHOSH, A. "*After the Harappans.*" *Bulletin,* IV (3), JO 1970, 32.

An account of the cultures flourishing after the disappearance of the Harappa civilizations in India ; features of the northern neolithic culture, the southern eastern and central neolithic-chalcolithic cultures ; the copper Age cultures of the Bana valley, the possible late Harappan culture ; the Ochre-coloured ware, the copper Hoards and the Painted Grey Ware culture of the Upper Ganga basin ; possible equation of some of these cultures with the old linguistic groups.

31. GHOSH, A. "The Kushan Levels At Some Excavated Sites in North India." *JGJKSV*, XXVII (3-4), 1971, 233—242.

Examines the date from some selected city-sites, excavated within the last 25 to 30 years.

32. GRABAR, Oleg. "Islamic Archaeology. An Introduction." *Archaeology*, XXIV (3), June 1971. 197—199.

> "From Morocco to India there are some thirty thousand monuments of Islamic architecture still standing in varying degrees of preservation...........The first task of Islamic archaeology is then to record and explain standing monuments, to show the complex history of most of them

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and to seek or preserve such informations as can demonstrate their meanings and constructions or decoration."

33. GUPTA S. P. "Pre-historic Indian Cultures in Soviet Central Asia." *Vivekananda Vol.*, 1970, 239—48.

34. HABIBI, A. H. "The Remnants of Kushanid Rulers in Afghanistan." *AHCQ*, XXIII (1), 1970.

Tr. into English by S. Shafie Rahel.

Ref. *JOI*, XX (1), 1970, p. 75.

35. HAMMOND, Norman. "An Archaeological Reconnaissance in the Helmand Valley —South Afghanistan." *EW*, XX (4), 1970, 437—459.

Gives in brief the results of a surface survey of archaeogical sites in run on Helmand valley. The excavation may be an help in understanding of the evolution of culture in the Indo-Iranian border lands. "The cave appears to be an abandoned Buddhist hermitage from its plan, which is similar to several of the Mazār sum Caves near Haibāk...........The plan is less like those of the Fīl-Hāna caves near Jelalabad, which are of the early Buddhist period. Since Southern Afghanistan was early conquered by the Arabs the abandonment of this cave by the Buddhists probably took place by the mid 7th Century A. D............"

A number of rock-engravings are found on the walls of a man-made cave cut into the sand stone bluffs bounding the eastern side of the flood-plain a few kilometres from the village of safar (some 40 kms. downstream from Darwēsān).

36. HANDA, Devendra. "Sardar Śahar : Cūrū jile kā eka prācīne nagar," *ŚP*, XXII (2), 1971, 61—65.

37. HANDA, Devendra. "Harappans, Ochre Ware and the Copper Hoards." *ABORI*, Ll (1-4), 1971, pp. 206—209.

38. HANDA, Devendra. Some Antiquities from Sunet." *JNSI*, XXXII (1), 1970, 79—82.

39. HANDA, Devendra. "Some Important Towns of Haryana :

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A study of their Ancient Past." *JHS*, III (1), 1971, 8—15 ; III (2), 1971, 1—8.

40. HANDA, Devendra. "Pre-historic Sites in District Ambala." *VIJ*, VII, IX (2), 1971, 374—85.

41. HARTEL, H. 'Die Kuṣāṇa-Horizonte im Hügel von Sonkh (Mathura)." *Indologentagung*, Wiesbaden, 1971, 1—24.

42. INDIAN ANTIQUARY. "Report on the Exploration of the Buddhist Ruins at Jamāl Garhi." III, 1971, 142—144.

Abridged from a report on their exploration during 1873, by the 8th company Sappers and Miners under the command of Lieutenant Arthur Crompton R. E.

43. INDIAN ANTIQUARY. "Dictionary of Copper Axes." *IA*, I, 1971, 32.

44. INDIAN ANTIQUARY. "Archaeology of Belāri." II, 1971, 177.

45. INDIAN ANTIQUARY. "Archaeology of Mysore." II, 1971, 118.

46. INDIAN ANTIQUARY. "Archoeology in North Tinnevelli." II, 1971, 202.

47. INDIAN ANTIQUARY. "On the Ancient Remains in the Krishna District." I, 1971, 149 182, 346, 372.

48. INDIAN ANTIQUARY. "Archaeology in Bombay Presidency." I, 1971, 253.

49. JAG MOHAN. "The fort of Pangna in Himachal Pradesh." *FL*, XII (7), 1971, 270—72.

50. JHA, V. D. "Pre-Historic Archaeology of Bastar." *BAIHA*, XI ; 1968, 63—65.

51. JOSHI, R. V. "The Characteristics of the Pleistocene Climatic Events in Indian Sub-continent—A Land of Monsoon Climate." *IA*, IV (1—4), 1970, 53—63.

52. INDUCHUDAN, V. T. "Archaeological Excavations in Kodungallur—A General Impression." *JIH*, 48 (1), 1970, 169—188.

53. KARACHI, DEPTT. OF ARCHAELOGY, Ministry of Education' Govt. of Pakistan. *Pakistan Archaeology*. No. I., 1964, 8 1987 34, pls, 12 ; No. II, 1965, 10, 184, 51 pls. 15.—

Rev : *Ar. Or.*, 39 (2), 1971, 246.

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54. KHAN Md. Abdul Waheed. "Megalithic Culture of Souht India", *PICO*, III (2), 1970, 798—800.

(1) Burial types : Cairn-circles ; Delmenoid cists with or without port-holes ; Barrows ; Menhirs ; Alignement ; Avenue ; Dolmen ; Topikal and cromlech.

(2) Black and Red ware-product of inverted firing.

(3) 'Graffiti'' a peculiar mark on the pottery ; use of horizontal, vertical and slanting lines ; several graffiti marks identical with letters of Etruscan alphabets.

(4) Similarity in the megalithic remains of Etrusis and South India.

(5) Probablility of bringing with them the rude Megalithic tomb building habitates, a speech and some hieroglyphs into India by the Turanian people from Etrusia through the old province of Makran.

55. LAL, B. B. "Some Observations on Harappan Script". *Vivekananda Vol* ; 1970, 189—202.

56. LAL MAN "The Discovery of Ancient Chandigarh". *VIJ*, IX, (2), 1971, 368—73.

Its antiquity goes millions of years back. In 1969, a Harappan site was found here.

57. LAMBRICK H. T. "Stratigraphy at Mohenjo Daro". *JOI*, XX (4), 1970, 363—369.

58. LELE V. S. and KOTI, N. N. "Statistics in Archaeology". *IA*, IV (1—4), 1970, 64—74.

59. LESHNIK, Lawrence. 'Some Early Indian Horse-Bits and other Bridle Equipment". *A. J. Ar*, 75, 1971, 141—150.

60. MAHALINGAM, T. V. *Report on the excavations in the lower Kaveri Valley* (Tirukkam-puliyur and Alagarai), 1962—1964). Madras, Univ of Madras, 1790, pp. VIII, 134 (Madras Univ archaeo. Series, no. 2). 17.00.

61. MAHETA, Ramana Lal Nagarji. Purāvastu Vidyāyāṁ sthalataravimarśaḥ". *SBh* IX, 1971, 69—70.

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62. MAJUMDAR, G. G. and others. Investigations of the Pleistocene Sediments from the Belen Valley, U.P". *IA* IV (1—4), 1970, 96—105.

63. MAJUMDAR G.G. and others. "The Recent Godovari Flood (September 1969) and its Relevance to Prehistoric Archaeology", *JUP*, 33, 1970, 118—134.

64. MAJUMDAR. G.G. and others. Scientific Investigations of Deposits In a Rock Shelter in Madhya Pradesh". *BDCRI* XXXI—XXXII, 1970—72 *323—328.*

Study of various samples including deposits in rock shelters in Raisen, consisted mainly of physical and chemical tests ; determination of P. H. value, organic matter, Calcium Carbonate and Salinity and particle size analysis in order to know the climatic conditions prevailing during the occupation of these rock shelters by microlithic man......concludes that there is no natural soil profile developed in the section...........sand grains obtained from both the layers under binocular microscope do not show any frosting, hence not subjected to wind activity ....sharp junction between the layer I and II and between the layer II and the underneath rock. The upper layer appears like a man-made floor level rather than a natural soil profile. The horizontal arrangement of the slabs below this layer points to human agency and also possibly to some ramming operation.

65. MALIK, S. C. *Indian Civilization. The Formative Period. A study of Archaeology as Anthropology*. Simla, Ind. Inst. of Adv. study, 1968, 204. £ 2.25.

Rev. *Antiquity,* XLV, 1971, 68-69.

Aims to persuade Indian Archaeologists to introduce into their writing more of the concepts of Social Science.

66. MARGABANDHU, C. "Etched Carnelian Beads from Vidarbh : A Note". *Indica,* VIII, (2),1971, 107-13.

Etching as a technique was well-known in Vidarbh during the Megalithic and early historic times.

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67. MARSHALL, John. *Annual Report 1902—3*, Archaeological Survey of India 1970, 274, 31 pls. and inscriptions.

68. MATE, M. S. "Harappan Fortifications : A Study." *IA*, IV (1—4), 1970, 75—84.

> "The so-called fortifications of the Harappans were local security measures, forts and fortifications did not play any role in the Indus Valley polity and in the Indus military systems. In its turn, the military element in the Indus culture is not as conspicuous as discriptions of a few citadels would make it out to be.........If and when it was used it was merely as a complement to the basic unity arising out of economic inter-relationship which in its turn had its roots in geographical homogenity. This was no eastern edition of Sumer or Egypt."

69. MATE, M. S. "Pandharpur Excavation : 1968—A Report." *JUP*, 33, 1970, 76—117.

70. PHILLIPS, Maurice. "Tumuli in the Salem District." *IA*, II, 1971, Rep., 223.

71. MEHTA, R. N. "Purāṇic Archaeology." *JMSUB*, XX (1)—XXI (1), 1971—72, 5—15.

72. MEHTA, R. N. Rhyolite Mines of Kadia, Dungar." *JMSUB*, XX (1)—XXI (1), 1971—72, 1—4, figs. 8.

73. MEHTA, R. N. *Excavation at Devnimori*. Baroda. M. S. Univ. 1966, 197, Archaeology Series, No. 8,68 pls. 45.00.

Rev : *JAIH*. III (1—2), 1969—70, p. 294—295.

The excavation at Devnimori—a long narrow valley of North—eastern Gujarat, a Buddhist site—consists of Buddha images, beads, coins, several objects of metal and glass and three sherds of amphora, probably of Mediterranean origin.

74. MEHTA, R. N. *Excavation at Jobha*. Baroda, Baroda Univ., 82.15,00.

75. MISRA, V. D. "Archaeological Sequence of the Upper Ganga Valley." *JIH*, 48 (1), 1970, 141—168.

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76. MISRA, V. D. "Chalcolithic Cultures of Eastern India." *E. Anthro*, 23 (3), 1970, 243—259.

77. MISRA, V. D. "Origin and Antiquity of the painted Grey Ware." *UAS*, II (1), 1970, 11—24.

78. MISRA, V. D. "The Ochre Coloured Pottery, The Copper Hoards And The Harappans." *JGJKSV*, XXVII (3—4) 1971, 345—361.

79. MISRA, V. N. "Two late Mesolithic Settlements in Rajasthan—A brief Review of Investigations." *JUP*, 35, 1971, 59—77.

Throws light on the finds from the two large Mesolithic settlements—Bagor and Tilwara—in Western India.

80. MISRA, V. N. "Evidence For a New Chalcolithic Culture in South Rajasthan," *IA*, IV (1—4), 1970. 85—95.

Excavations at Bagor in South Rajasthan prove it to be entirely different and ol e :r than the Ahar culture. The Ahar culture belongs to a true farming people settling on virgin ground and colonising a new area. The Bagor chalcolithic belongs to an essentially food-gathering community adopting incipient agriculture and certain material traits like pottery and metal tools of a true village farming community way of life. Holds that both the Harappan and Bagor arrowheads "might have been independently derived from the same or different sources. In any case, the Bagor arrowheads are likely to date around the middle of the 3rd millennium B. C. in view of their typological similarity with Harappan arrowheads."

81. MISRA, V. N. "Two Microlithic Sites in Rajasthan—a Preliminary Investigation." *E. Anthro*, 24 (3), 1971, 237—288, 11 photos, 15 figs.

Throws light in detail on the important finds of the two sites namely Bagor and Tilwara.

82. MITRA, Debala. *Telkupi, a submerged temple-site in West*

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Bengal, Delhi, Manager of Pubs., 1969, pp. VIII, 77, illus., fold, map, 43 pls. (Memoirs of the Archaeo. Survey of India, No. 76), 35.00.

83. MIZUNO, Seiichi, Odani Nakao and others. *Mekhasanda—Buddhist Monastery in Pakistan Surveyed in 1962—1967.* Kyoto Uuiv., 1969, pp. XIV, 96, VIII, pls. 70, 19 plans.

Rev : *EW*, XX (3), 1970, p. 396.

Excavation of a Buddhist monastery on the top of the Mekhasanda mountain to the north-east of Shāhbāz-Garhi in Pakistan. Its stone sculpture and stucco finds as well as the pottery and coins are of much importance.

84. MODE, Heinz. "Tiger and Lion—Cultures Reflected in Archaeology and Folklore." *PICO*, III (2), 1970, 847—51.

Leopard and tiger, older than the lion, due to connection with a goddess possess religious significance. The study of the Indian folktales, shows that tiger plays a leading role in the oral ore whereas the lion is predominant in all tales, derived from the famous and highly artful collections of the Classical periods. Tiger-lore corresponds to the pre-historic culture traits. A pre-historic leopard/tiger culture has preceeded an early historic lion culture in Asia as well as in India.

85. MOMIN, K. N. "Chalcolithic Settlements in Bhalbara." *JMSUB*, 20 (1), 21 (1), 1971—72, 57—63.

86 MURTY, M. L. K. "Blade—and—Burin And Late Stone Age Industries Around Renigunta, Chitoor District." *IA*, IV (1—4), 1970, 106—128.

87. NAGAR, Malati. "A Blade Tool Assemblage from District Ahmednagar, Maharashtra." *E. Anthro.*, 23 (3), 1970, 307—310.

88. NAGAR, Murari Lal. "Bilhaṇa's Nārāyaṇapura—Temple, Tank and Town : A Neglected Archaeological Remain." *JOI*, XX (3), 1971, 264—270, 4 pls.

Bilhaṇa in his *Vikramāṅkadevacarita* (17.16) describes a temple of Kamalāvilāsin, a tank (17·22) and a city-*Nirantaraṁ Brahmapurībhirāvṛtaṁ, cakāra tatraiva puraṁ sa pārthivaḥ (17.29)*). The author visits Nārāyaṇapur a place about

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3 miles north-east of Kalyani and concludes that "There is no inscriptional evidence to show that this is the place built by Vikramāditya VI and described by Bilhaṇa in the 17th canto of his *Vikramāṅkadevacarita*. The only proof available to us is that the village is still called Nārāyaṇapur. There is a temple nearby and it is flaked by a large tank. Certainly the town was a Nārāyaṇa town."

89. NAIR, V. G. "The Indus Valley Civilization", *JJ*, VI (4), 1971, 225—26.

90. NAIRNE, A. K. "Musalman remains in the South Konkan—Fort of Kerla." *IA* III, 1971, Rep. 182.

91. NAIRNE, A. K. Musalman remains in the south Konkan—1 Dabhol. *IA*, II Rep., 1971, 278—283.

92. NAUTIYAL, Kanti Prasad. *Archaeology of Kumaon* (including Dehradun). Varanasi. Chowkhamba, 1970, 278, 86 pls. 60·00

93. NIGAM J. S. "Unique Potsherd From Rupar", *JOI*, XX (4) 1970, 370-71 2 figs.

Studies a potsherd from Rupar, a Harappan settlement, lying about 96 kilometers to the north of Ambala; The use of the white pigment along with the black indicates direct or indirect contact with the pre-Harappans of Kot Diji or Kalibangan period I. The sherd is a link between the pre-Harappans and the Harappans.

94. PADDAYYA, K. "Radia Carbon Dates and South Indian Neolithic Culture". *Antiquity*, XLV (177), 1971, 134—138; 2 figs. 1 tab.

A note on the dating of the South Indian Neolithic culture with special reference to the new determination from Kodekal ashmound.

"Both by virtue of being a single-culture site and producing an early date, Kodekal goes to confirm their Neolithic affiliations".

95. PADDAYYA, K. "The Blade-Tool Industry of Shorapur Doab, Peninsular India." *IA*, IV (1—4), 1970, 165—190.

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The problem is complicated due to the limited nature of the distribution of blade-tool industries and also because most of these industries are deviod of stratigraphical evidence.

96. PANDE, B. M. Neolithic Hunting Scene on a Stone Slab from Burzahom Kashmir." *AsP*, XIV, 134—138 1 fig. 1 pl.

The scene is the first find of a graphic representation of Neolithic life as well as neolithic arts recovered in India : It possibly portays one of the principal occupations of the Burzahom people in the Kashmir Valley during the 2nd millenium B.C. It proves the use of Bow and spear in hunting. Hundreds of bone arrow-and spear-heads are recovered from the excavations. Author holds that "it is not merely an example of *l'art pour l'art* but might have been intended to fulfil a magical function—possibly sympathetic magic, so common with the primitive communities in the different parts of the world. simlarly the exaggerated genitals in the different human male and both animal figures, coupled with the symbolic representation of the sun, convey the prevalence of some sort of phallicism or fertility concept, among the neolithic community at Burzahom.

97. PAPPU, Raghunath S. "The Pleistocene Geomorphology of the Upper Krishna Basin" *IA*, IV (1—4) 1970, 190—204.

98. PARAMANANDA, Acharya. *Studies in Orissan History ; archaeology and archives*. Cuttuck, 1971, 530, 25 00.

99. PARPOLA Asko and others. *Decipherment of the proto-Dravidian Inscriptions of the Indus Civilization : a first announcement—Progress in the decipherment of the proto-Dravidian Indus Script—Further Progress in the Indus script decipherment*. Copenhagen, Scandinavian Inst. of Asian Studies, 1969. 1970, ¦72; 47; (i) 46 (Special Publication, Nos. (1-3)

Rev : *BSOAS*, XXXIV (I), 1971, 160—164.

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A discussion on the find of a vehicle—model in the Indus civilization which is the fragmentary copper representation of a covered cart found at a depth of 10 feet 6 inches in stratum IV of Mound F at Harappa. The Chanhu-daro model lacks the draught animals as well as the driver. The Harappa model had, originally a central draught—pole with model animals projecting from the body of the cart on rods. Both the models had originally possessed a pair of wheels. All finds from excavations on Indus civilization sites are not necessarily of that culture. The vehicles models may be assigned either to the Indus civilization, as a proof of the use of horse-drawn light carts in India C. 2500—2000 B. C., or to some later period within the 2nd millennium B. C. . The wheels of the models are not found.

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Nevasa, a taluka headquarter, situated on the Pravara river, southerly tributary of the Godavari, covered by

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the cretaceous-Eocene Deccan Trap basalts. The author tries to fix the chronology of stone Age industries in the Pravara Valley on the basis of geological studies. Observes that the boulders and pibbles of sandy pebby gravel are quite well rolled and the material of many of the pebbles is not of local origin, whereas the boulders and pebbles of the rubble are less rolled and are made up of materials of local rocks. The rubble deposit is poorly sorted and boulders upto O. 30, m. (long axis) are frequent while the sandy pebbly gravel is better sorted and cross-bedded........... ....The occurrence of Fresh Early Stone Age tools along with a few rolled as well as Fresh Middle Stone Age tools and the total absence of geological disconformity between these two formations of different origin then really poses a problem which can be understood to some extent by taking into account the principles of fluvial processes in semi-arid climate..............considering the freshness of Early Stone Age tools from the rubble, it appears that the rubble and the tools are contemporary ....It may be presumed that the tools might have been derived from a higher rocky bench occuring little east of the excavated trench".

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Similarities between the ancient metrological systems of China and the Indus valley, China and Mesopotamia, and the Indus Valley and Mesopotamia; evidence of trade relations between ancient China and Indus civilization.

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> On the basis of the finds in the Central Tapti basin in Dhulia District of Maharashtra the author holds that a large number of Harappan refugees had made settlements in this region. They had either already lost their prosperty or consisted mainly of village-folk. The exploration reveals an inferior culture of a rural commuinuity. The Harappans reached southwards Dhulia on the bank of the river Panjhra and towards east Bhortek on the Tapti.

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> Inamgaon, located about 3 miles from the present village of the same name and situated on the right bank of the river Ghod, is a tributary of the Bhima. The excavations reveal that stratigraphically and culturally there were two main periods of occupation : Period I : Malwa culture, Period II : Jorwe culture. The first comers to the site were a people from central India, called the Malwa people. They were soon replaced by the Jorwe people, who buried the dead in pits and pats within the habitation. Later, the Jorwe people borrowed the black-and-red ware as well as the channel spouted bowl from their counter-parts in the south.

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The chronology of the late Jorwe phase can be computed on the basin of one radiocarbon date that has been obtained from a sample from a late level of the Early Jorwe phase. It is 2975—170 B. P., or Ca. 1025 B. C. This places the Early Jorwe phase in the time bracket, 1400—1000 B. C.

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the *Abhijñāna śākuntalam* of Kālidāsa, Rāma's ring also plays an important role in proving the bona fides of Hanumāna. The finger-rings bearing names were introduced into India by the Indo—Greeks, though at Harappa we do get a finger-ring with a small bezel. The ring episode could not have been introduced into the *Rāmāyaṇa* before the 2nd century B. C. Likwise the occurrence of sculptural motifs like the *Gaja-Lakṣmī*, *Vyomacarā*, the description of Laṅkā and Kiṣkindhā, references to tall *gopuras*, *śikharas* and *vimānas*, the details of the Pancāṅga, the birth of Rāma and other sons of Daśaratha, the name of the month, and the date of the week should also be carefully studied. These show that the existing editions of the *Rāmāyaṇa* are not earlier than 484 A. D.

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Dissertation abstract, Unpub., Supervisor : Upendra Thakur.

Holds that during the later part of the period under review, "feudalism gained importance and reached its apex during the time of the Karnatas and the Oinavaras. The State Officers were remunerated in terms of large grants. Feudal chiefs indulged in exploitation, and even loot and plunder............'Land tax' was the principal source of state revenue which consisted most probably of the king's one-sixth share of the produce. In addition, there were commercial taxes and other miscellaneous charges, viz., fines, resumption of heirless property, treasure, troves and booty and tributes from vanquished kings.........Trade and industry were highly developed...... The industrial genius of the people of Mithila expressed itself in the advancement of various arts and crafts, such as spinning, smithy and carpentary, textiles, sugar, oil, ivory, metal and pottery industries, as well as cave and leaf work and dyeing and embroidery."

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207. ASHRAF, Kanwar Muhammad. *Life and Conditions of the People of Hindustan.* New Delhi, Munshiram, 1970, 359, 25.00

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Sree Narain Bysakh tries to give the etymology of *Babu* and Bysakh in order to eradicate the stigmata of the Tantukvania caste to which his family belongs. The family name is spelled as "Bysakh" as opposed to the usual spelling Basah.

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Holds that Aśoka during his governorship in Avanti was intersted in Devi particularly because she was a distant cousin and because both the families have equally suffered in the hands of Vidudhava. Both were the śākyas, and Cousin—marriage was a practice with the Śākyas.

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The cultural relation dates back to prehistoric times. In Arabia, it is the custom, even to day, to name the fairest child as 'Hind'. Discusses the relation between the two in detail.

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Focuses on American diplomatic pressures levied upon Britain in response to the rise of nationalist feeling in India.

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311. CLARKE, J.J. "On the Unity and Diversity of Cultures" Am. Anthro, 72, 1970, 545—554.

312. CORREIA—AFONSO. John. *Jesuit letters and Indian History,* 1542—1773. OUP, 1970, 240. Rs. 30.

313. CRAWFORD, S. Cromwell. Eastern values for West : A Proposal for the Ecologic Crisis. *IAC,* XX (3), 1971, 3—9.

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Holds that "the historical bases for this new culture of the spaceship society are more readily found in Eastern religiuos traditions than in those of the West" (p. 3).

314. CROOKE, William. *The North-Western Provinces of India.* Delhi, Indological Book House, 1971, X, 361 p. illus. Rs. 45.00

Their history, ethnology and administration.

315. CUNNINGHAM, Alexander, *Book of Indian eras with tables for Calculating Indian dates.* Varanasi, Indological Bk. House, 1970, (rep) 227. 25.00.

First pub.—1883.

316. DALMIA, J. "Prācīna Bhārata mẽ gohiṁsā ėka samīkṣā' Gorakhapur, Gita press, Motilal Jalan, 1970 228 Rs. 21/—

Rev : *ABORI*, LI (1—4), 1971, 258—160.

Cow-killing was never practised in India even on sacred and ceremorial occasions. The word goghnaḥ means one to whom gift of cow is given. *Ālaṁbhanam* means 'prokṣaṇam' (Santiparva 262, verse 47) and not the killing. The cows were sprinkled with water in the Ceremony of their gifting away.

317. DALMIA, J. *A Review of Beef in Ancient India.* Gorakhapur, Gita press, 1971, 113 Rs. 2/.

Rev : *ABORI*, LII, (1-4), 1971, 280—283,

318. DARIAN, Steven G. 'The Economic History of the Ganges to the end of Gupta times." *JESHO*, XIII. 1970. 61—87.

319. DAS, Bishnupada, " Anglo—Maratha Relations in South West Bengal 1761—1803." *BPP*, XC (2), 1971, 224—230.

320. DASGUPTA, Kalayan Kumar, "The Ārjunāyanas : An Ancient Indian Tribe" *JOI*, XX (4), 1971, 431—441.

321. DASS, Sarat Chandra, *Journey to Lhasa and Central Tibet*, Motilal, 1970, pp. 286, Rs. 45.

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322. DATTA, Jatindra Mohan, "Population of India in 1360 A. D." *MAI*, 51 (4), 1971, 334—363.

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323. DATTA, K.K. *Anti—British Plots and Movements before 1857*. Meerut, Meenabshi Prak, 1970, 152. 16:00.

Rev : *BPP*, XC (1) 1971, 122; *IArchiv*, XIX (2) 1970, 64—65.

The work traces the growing unrest and opposition in several parts of the country much earlier before 1857. Analyses the critical situation faced by the British in 1780—81 and deals with the anti-British plots and activities in the jungle Terai, Banaras, Bihar, and Chhota Nagpur areas.

324. DATTA, Kalikinkar. *Siraj-Ud-Daulah*. Bombay, Orient Longman, 1971, 132, 7.50.

Rev : *BPP*, XC (2), 1971, 231.

Traces the career of the Nawab from early days to his tragic end, linking it with main events like the Nawab's offensive against the English, Purnea Expedition, recapture of Calcutta by the English, Anglo-French conflicts and their impact on Bengal and the battle of Plassey.

325. DATTA, S. *The world of Twilight*. Bombay, Calcutta, Madras, Oxford Univ. Press, 1970, XXIV, 292,

326. AZIMJANOVA, S. "New Data concerning khat-l-Baburi" *PICO*, IV, 1970, X. 203—208

Mentioned thrice in the *Babur Namah*. "khatt-i Baburi was neither an elegant handwriting meant for use in calligraphy, nor a secret cipher; it was in fact a new alphabet evolved by the author on the basis of 28 letters of the Arabic alphabet some- what changed inform. Babur cleared his alphabet of all diacritical signs striving to simplify the complicated Arabic script ; besides that, he ommitted the four Persian letters later in cluded into the Arabic alphabet, namely : gāf, Zhe, Chīm, pe....Babur clearly realised that Arabic alphabet did not fully meet the specific requirements of the Uzbek

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language. That is why perhaps he composed a special alphabet which he called khatt-i Baburi.........Babur was apparently well-aware what would be the attitude of the Moslem clergy towards his invention ; that is why, on our opinion he copied the Koran in this alphabet and sent it to Macca in order to ensure a legitimate use for his invention. As could be expected this act did not bring Babur the desired results. Babur did not receive and could never have received the sanction to use his alphabet on a large scale."

327. DATTA, V. N. "*Jallianwala Bagh*" Ludhiana, Lyall Book Depot, 1969 XX183. 15.00;

Rev : *IArchv*, XIX (1), 1970, 69—71.

328. DAVAR, Firoze. —The Indo—Iranian Age. *I-Iranica*, XXIII (1-2), 1970, 63—69.

Deals with the ancient Aryans before their bifurcation into Zarathushtrians and Hindus.

329. BHATIA, Pratipal. *The Paramaras*, C. 800—1305 A. D. *A Study in the Political and Cultural History of their Kingdoms*, Delhi, Munshiram, 1970, 480 45.00.

Deals with the Paramaras and the territories ruled over by them. The Paramaras ruled over many territories during the course of nearly five hundred years of their political existence C. 800-1305, A. D.

330 DAVID, M. D. "Gerald Aungier—The Founder of Bombay". *JUB*, XL (76), 1971, 76—127.

331. DAY, U. N. *The Mughal Government* ; *A.D.* 1556—1707. New Delhi, Munshiram, 1970, XVI, 249, Rs. 23/-

Nature and character of the Mughal state; Mughal conception of sovereignty and the daily routine of the monarch, his administration and state policy ; The various State Departments and the functions of high official like wakil, Wazir, Mir Bakshi, etc. ; working of the Government at provincial level ; sources of state income,

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revenue collection ; the Zamindars ; army organisation and the working of the mansabdari system ; organisation of the nobility, their sources of income, the Jagirdari system, their rule in the socio—political lile of the country ; Justice-policy.

332. DAY, U.N. "Maāsir—I—Maḥmūdshāhī : A contemporary History of Malwa" *PICO*, IV, 1970, 364—65.

Maāṣir—i—Mahmūdshāhī—a source book of medieval Indian history, compiled by 'Ali bin Maḥmūd al Kirmani known as Shihāb Hakim ; The work was completed in A.H. 872/1467—68 A.D.

333. DE, Amalendu. A Note on the Black Hole Tragedy (Part I) *QRHS*. X (3), 1970—71, 141—153. Part II, X (4), 1970—71, 187—192.

334. DE, Bary and Others, *Sources of Indian Traditions*, Motilal, New Delhi 1970 p. (not given) Rs (not given) 2nd Ed.

335. D'COSTA, Anthony, *Garcia De Orta : As a Source of Indian History*. *Indica*, 7 (2), 1970, 121—132.

336. D'COSTA, Anthony. "*The Life of Haidar Ali According to Eustachio Delfini*", *Indica*. 8 (2), 1971, 91—106.

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Islamic civilisation is essentially Iranian and among all the nations and races who came in contact with India, the Iranians have greatly influenced our culture.

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339. DESAI. P. B. "*Orissa in Karnatak History and literature*". *JAIH*, III (1—2), 1969—'70 72—76.

340. DESAI, W. S. *Bombay and the Marathas up to 1774*. New Delhi, Munshiram, 1970 XIV, 248 Rs· 26.

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Presents the growing power of Bombay under the East India Company.

341. DESHPANDE, M. N. *Campā*—An Outpost of Indian Culture. *Vivekananda Vol.*, 1970, 475—82.

342. DEV, Arjun, "*India in the Eyes of Early Muslim Scholars*". *Vivekananda Vol.*, 1970, 589—96

343. DEVAHUTI, D. "*India, Malaya and Borneo*—Two Millennia of Contacts and Cultural Synthesis". *Vivekananda Vol.*, 1970, 509—32.

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345. DEWANI, L. *The Meerut Conspiracy Case and its Records.* *IAr* 20 (2), 1971, 23—40.

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348. DILKS, David. *Curzon in India* : Vol. I *Achievement*. London, Rupert Hart—Davis, 1969, 296. £ 3.00.

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351. DOBBINS, K. Walter. *Stupa and Vihara of Kaniska* : Calcutta, Asiatic Study, 1971, 91.30.00

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355. DUMONT, L. *Religion, Politics and History in India.* See *Religion.*

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A speech on the role of Archives in Administrations, on the occasion of the Diamond Jubilee celebrations of the Tamil Nadu Archives in Feb. 1970; *Archives* derived from Greek "*Arche*" means "Government", Latin "*Archivum*"; the Archives are documents which formed part of an official transaction and are preserved for official reference; include all types of records—books, reviews, journals, periodicals, magazines, letters, reports, notes, drafts, maps, charts, plans, tables, statistics, graphs, diagrams, photographs, models.

390. GHOSH, Suresh Chandra. "Dalhousie and the Santal Insurrection of 1855." *BPP*, XC (1), 1971, 85—98.

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The Santal Insurrection of 1855 proved a turn point in the career of Dalhousie as the Governor-General of India. It helped him (1) in realising the necessity of maintaining a number of European forces in India to preserve he British Empire in India (2) to increase its boundaries before he sailed for home.

391. GIBB, H. A. R. (Tr.) *The Travels of Ibn Battuta* (Vol. III). Cambridge, Univ. Press, 1971, XI × 539—771 $ 13.00.

Contains the account of the visits to Turkestan, Khurasan, Sind, North-Western India and the city of Delhi, with a history of the Sultan rulers.

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399. GOKHALE, Kamal Shrikrishna. *Śivaputra Sambhāji ; sādhāra Vivecanātmaka Caritra.* Pune, Jnana Vijnana Vikāsa mandal, 1971, 556, Rs 26/-

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Throws light on the historical geography of Maharashtra based on the study of inscriptions. Holds that there was a political tie between Maharashtra and Karnatak which remained till the British rule. The rivers Tungabhadrā, Tāpi and the Waingaṅgā were the political as well as the cultural boundaries of Maharashtra though linguistically different Maharashtra was politically bounded with Karnataka. This cultural complex is reflected in the administration also. Yādavas introduced for the first time a Karnataka nomenclature Khampana in the administrative machinary of Maharashtra. It shows northern and southern influences in the introduction of Mandala and Nāḍu. It is a combination of old and new patterns.

401. GOPAL, Lallanji. *The Economic life of Northern India,* (C. A. D. 700—1200), Delhi, Motilal, 1965 XXIV, 306. Rs. 5/-

Rev : *WZKSAIPH*, XIV, 1970. 221.

402. GOPAL, Lallanji. "Economic self—sufficiency of Ancient Indian Villages" *JGJRI*, XXVI (1—3), 1970, 763—768.

403. GOPAL, M. H. *Tipu Sultan's Mysore, an Economic Study.* Bombay, Popular Prak, 112, 20.00.

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Consists of 40 topic in outline—20 dealing with traditional India and remaining ones to modern India.

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The influence of Perso-Arabic Vocabulary on Indian Vernaculars and the impact of Sanskritic lore on Persian literature.

406. GORTON, L. J.' 'Collection of Papers Relating to India in the Birtish Museum" *IAr.* XVII, (Pub. date not given), 26—30

Deals with the parpers relating to Indian history during the 18th—20 centeries. Materials of the 17th century have been already recorded by Shafaat Ahmad Khan in his "Sources for the History of British India in the 17th century" (Allahabad Univ. Studies in History, Vol. IV). 1926.

407. GOSWAMY, B. N. "On some Historical Records in Possession of Old Families of Priests." *IArchv*, XIX (1), 1970, 21—29.

Points out to the abundance of Records kept by priests at centres of Hindu prilgrimage relating to expenditure, disputs concerning property or division of property, ownership of lands etc.; gives English version of three of such documents belonging to the Mughal period.

408. GOSWAMY, B. N. "General Avitabile and the Vaishnava Establishment at Dhyanpur" *JRAS*, (2), 1971, 156—65.

General Avitabile—Governor of Wazirabad in the Punjab, under Maharaja Ranajita Singh, where the *gaddī* of Dhyānapur held some lands free of revenue from the local authority ; Deals with the four documents which mention religious land grants similar to that of Mughal *farmāns* and *parwānas*. History of the Dhyānapur *gaddī*, founded by Bābā Lāl ; Reproduces

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the documents in the *Shikasta* script with English translations and transcriptions of the Persian ; General Avitabile describes himself as "Expectant of the Favours of the Immortal Being."

409. GOSWAMY, B. N. and GREWAL J. S. *The Mughal and Sikh rulers and the Vaishnevas of Pindori, a historical interpretation of 52 Persian documents.* Simla, Ind. Inst of Advanced study, 1969, IX. 447, 5 pls Rs. 50.

Rev : *BSOAS* XXXIV (2) 1971, 418—20 ; *BPP*, XC (1), 1971, 123—24. *JAOS*, XCI (4), 1971, 559—60.

The Work Presents 52 documents dated between 1695 and 1859 which record grants by successive rulers Mughal, Afghan, Sikh, and the East India Company. These reveal that a change at the political level did not affect the status quo of village and agrarian economy.

410. GOVIND, R. N. "Solidarity and conflict in a Sikh comunity in Fiji" *IAC*, XX (2), 1971, 34—38.

About a Sikh community in Fiji Island.

411. GREGORY, R. *India and East Africa : A History of Race Relations within British Empire* 1890—1939. Oxford, 1971, 552 fig. L. 14.000.

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In his "*The Annals and Antiquities of Rajasthan*, Tod did not treat strictly on the line of history. He was an advocate and apologist of the Rajputs. His sympathy with the Rajputs makes his work a classic. He was deeply impressed by the forts and temples of Rajasthan. He advocated Rajput independence under British protection. Non-interference in the internal affairs of Rajput States was the requisite of a well-cemented friendship between the Rajputs and the British."

413. GREWAL, J. S. *Muslim Rule in India, the Assessments of British Historians.* Oxford, 1970, 16—218, 22.50

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Rev: *Indica*. 8 (i), 1971, 51—53; *BPP*, XC (1), 1971, 125.

Tries to explain the bulk of English historical writing on Muslim India in terms of major events in British intellectual life.

414. GROVER, B. L. and others. *A New Look on modern Indian History : from 1707 to the present day*. Delhi, S. Chand, 1970, Rep., XV, 495, 15.00.

415. GUHA, A. (Ed.). *Central Asia*. New Delhi, Indian Council for Cultural Relations, 1970, 300. 200.

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Consists of papers read at a conference organized as a part of a UNESCO project in New Delhi in Feb. 1969.

Topics : Pre-historic and proto-historic period ; Ancient period ; Medieval period ; Modern and contemporary period

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Part II—Anglo-Nepalese Relations in the First Half of the Twentieth Century ; Foreign policy of Chandra Shamsher, Napalese-British Co-operation during World War I, relations between the World Wars.

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(1) Fragments of the History of the Prophet and his companions (fol. 2a—9a). (2) The final portion of the History of China (Khitā). (3) The History of India (Hind and Sind). (4) A fragment of the History of the Jews from the creation to the time of Jonah.

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A historical study of the cultures of the ancient world.

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CC-0. Ganga Nath Jha Campus. Central Sanskrit Uni. Digitized by Sri Muthulakshmi Research Academy

In Suśruta Saṁhitā, mention is made of different preparations of meat and it is said that heavy Khānishka māṅsa is wholesome only to persons having strong digestive power (diptāgnīnāṁ sadā pathyaḥ khāniṣkastu paraṁ guruṁ (Suśruta Saṁhitā, 46, 1.398).

The author holds that a kind of preparation of meat was called *Khanishka,* meaning that it was named after or related to *Kanishka.* The word reminds one of the name of Kaniṣka. K could be easily changed into kh. This also suggests that the present form of the Suśruta Saṁhitā cannot be earlier than the period of the Kuṣāṇas.

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The passage throws light on the activities of the Imperial Parthians or the Arsacids in the Indian border lands.

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Rev : *JAOS,* 91 (2), 1971, 318—312. *JRAS,* (2), 1970, 223—24. *JAS* X (1-4), 1970, 56—58.

The term *Kushāṇa* ; the rulers prior to Vasudeva II as genuine Kushāṇas ; the Sirkap Vase of Jihonika dated in year 191 belongs to the Scytho-Parthian period at Taxila.

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Vima was the grandfather of Huvishka.

Discussion of Kushāṇa Chronology is reserved for the later volume.

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582. MUKHERJI, Shobha. *Republican Trends in Ancient India*. New Delhi, Munshiram, 1970, 220. 26.00.

583. MUKHOPADHYAYA, S. K. "On the Downfall of the City of Bhītā. *JASC*, XII (1—4), 1970, 149. *MBAS*, V (5) 1970, 6.

a communication.

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The narrative proves the inhuman behavior of the English army towards the family of Raja Chait Singh. The narrative is important from many point of view. (1) It comes from a person, the only Indian on the victor's side, present at Bijaygarh (2) This is the only full description of the event happened at Bijaygarh.

The narrative shows Major Popham's urgency for the fall of the fort ; Major Crawford's callousness in adhering to the articles of the treaty ; the lust of the soldiers for the riches of the fort ; the responsibility of the officer who unleashed the common soldiers 'to the indiscriminate plunder and rapine' that followed.

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Naqshbandi Silsilah—an off-shoot of the Silsilah-l-khwaj-gan organised in Turkistan by Khwaja Ahmad Ata Yasvi (Ob. 1166 A. D.) ; socalled on the name of Khwaja Baha-al-Din Naqshband (ob. 1389) ; influence of these saints on the Indian Mughal power and the Indo-Muslim life for about two centuries ; from Timur downwards an unbroken tradition of deep respect for the Naqshbandi saints.

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"The idea of history, then involves the idea of time ; indeed history may be defined as a "regressive" perspective of time and in the regressive movement into the past, reason in history seems to be involved in an apparent paradox of going to "absolute beginnings" without accepting that something has an "absolute beginning." The philosophy of Indian Culture resolves this apparent paradox by its conception of time as a "cycle" or "circle" (the "Circle of Nature" as the Greeks called it), in which the "beginning" of something is concerned as the "end" of something else...........This means that there may be co-existent cycles different from each other and each "cycle" has its own "history." Therefore, it seems that the idea of "history" involved in the philosophy of Indian Culture is the idea of "histories." (p. 157).........history is not merely memory in the philosophy of Indian Culture but something greater than memory. ....The greatness of a cultural tradition is not only that it has an undated past where history recedes into myth, but the

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hope that it has for its own future, which ought to be greater than its own past." (p. 161).

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D. D. Kosembi—a Mathematician, Historian and an Indologist; a tribute.

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Begins with two Persian letters written on behalf of Shivaji himself and continues to the period long after Tarabai's regency which ended in 1714 ; with photographs of 212 letters, Summarised into English and Marathi,

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640. PEARSON, Michael Naylor, *Commeree and Compulsion : Gujarati Merchants and the Portuguese System in Western India, 1500—1600*. Michigan, 1971, VIII, 393.

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641. PERUMAL, C. A. "The Old and the New in India." *BITC*, 1971, 123—125.

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642. PHOGAT, SILAK RAM. "Studies on Ancient And Early Medieval Haryana : A Select Bibliography." *JHS*, II (1—2), 1970 27—34.

643. PODDAR, Arabinda. *Renaissance in Bengal : Quests and Confrontations 1800—1860*. Simla, Indian Inst. of Adv. Study, 1970, 254, $ 7.00,

Rev. *BPP*, XC (1), Ja-Ja 1971, XNVIII (1—4), 1971, 130—33, 126 ; *Bh. Vd*,

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644. POWELL, Geoffrey. "Jahangir's Turkey—Cock". *Hist. Today*, XX (12), 1970, 855—58.

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645. PRASAD, AMBA, "India's contacts with Africa from the Earliest Times". *Vivekananda Vol.* 1970, 601—14.

646. PRASAD, S. N. "Dhruva Devī kī Jāti". *JGJRI* XXVI (1—3), 1970, 757—762.

647. PRATIBHA, M. "Vira Gondagopala", *JIH*, 48 (2), 1970, 287—293.

648. PREMNARAIN, "The Age of consent Bill (1891) and its Impact on India's Freedom Struggle": *QRHS*, X (1), 1970—71, 7—22.

649. PRICE, DAVID (Tr.). *Memoirs of the Emperor Jahangueir.* Delhi, 1970, IV, iii, 247, Rs. 35.00.

Written by emperor Jehangir, Tr. from a Persian manuscript.

650. PRINSEP, James. *Essays on Indian antiquities, historic, numismatic and polaeographic, of late James Prinsep.* Varanasi, IBH, 2 Vols. 1971, 150.00.

First pub. in 1858.

651. PURI, B. N. "The Nationality of the Kushāṇas *PICO*, III (2), 1970, 731—37.

Kushāṇas lived some where near Bactria to the South of it and were a branch of the ancient Śakas, known as Tocharians or Tukhāras. "As an important yab-gou, they owed temporary allegiance to the Yuehchi consequent to their conquest of Ta-hia, but later on they asserted themselves, consolidated their position and manegad to push their way south-east where after defeating the last Greak ruler, the kushāṇa Chief Kujula Kadphises managed, to set up a foot-board for his Son's conquest of India."

652. PURI, Baij Nath. *India as Described by Early Greek Writers*, Varanasi, 1971, Rep. 165, 2 pls. D.M. 13.60.

653. PURI, B.N. *A study of Indian History.* Bombay, Bharatiya

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Vidya Bhavan, 1971, XII, 285, (Bhavana's Bk. University, 166) Rs. 4/-.

654. PURNAIYA, P. N. "The Calendar of Tipu Sultan", *IA*, II, 1971, Rep., 112.

655. PARUSHOTHAMA, RAO, M. *Mahabalipuraṁ*. Madras, Maps and Atlases Pubs. 1970, 32, 4.00.

656. QUAMARUDDIN, M. "A Study of the Character and Personality of Murad Bakhsh (1624—1661)." *IIrca*, XXIV (1—2), 1971, 64—76.

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657. QURESHI, Ishtiaq Husain, The *Administration of the Sultanate of Delhi*, Delhi, Munshiram, 1971, 329, 2 maps. 25.00.

Covers the period from AD 1206 to AD 1555, begining with Qutb-ud-din Aibak upto the return of Humayun as Mughal emperor to Delhi. Primary sources, the numismatic and epigraphic evidences as well as relevant works on law, politics and statecraft have been fully utilized.

658. RAGHAVAN, M. D. *India in Ceylonese History, Society and Cultures*, Asia Publ. H.. (for ICCR). 1969, Rep., 200, 26.00.

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659. RAGHAVAN, V. *The Concept of Culture*, Bangalore, Indian Inst. of World Culture, 1971, 71, Rs. 2.

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660. RAGHUVANSA, "Sāṁskṛtika Prakriyā". *Hindustānī*, XXXI (3—4), 1970, 21—55.

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661. RAHMAN, M "Amir Khusrau (652—725 A. H.). A Harbinger of Hindu Muslim Culture". *IIrca*, XXVI (3—4), 1971. 74—81.

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662. RAHMAN, Syed Sabahuddin. "A Glance on Amir Khusrau's Wasṭu' L—Hayāt. *IIrca*, XXIV (3—4), 1971, 37—51,

Khusro as a man and as a poet.

663. RAHMAN, M. Influence of Legendary Kings and Heroes on Persian Literature. *IIrca*, XXIV (1—2), 1971, 50—63.

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664. RAI, S. C. "Eponym of Bharat and his Dynasty". *QRHS*, X (1), 1970—71, 39—44.

665. RAJA, Kunjunni. "The Old and the New in India" *BITC*, 1971, 125—127.

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666. RAJAYYAN, K. The Seringapatam Papers and the British Annexation of the Carnatic. *QRHS*, X (1), 1970—71, 31—34.

667. RAJAYYAN, K. Moghal conquest of Trichinopoly. *JIH*, XLIX. 1971, 113—123.

668. RAJAYYAN, K. "*The Marathas at Trichinopoly* : 1741—1743."

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669. RAJAYYAN, K. *South Indian Rebellion; The First war of Independence* 1800—1801. Mysore, Rao and Raghavan, 1971, 315. Rs. 50/-

670. RAMACHANDRAN,K. S. "Ancient Indian Maritime Venture", *Vivekananda Vol.* 1970, 71—82.

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671. RAM ASCIKRANIAN, V, "*The Old and the New in India*". *BiTC*, 1971, 134—139.

The evils of the Hindu caste system are inevitable in all the human social organizations.

Conflict between the old and the new is not only in modern India but exists in the world in every walk of life. The old and the new are inseparable.

672. RANA, S. S. "*King Candra of Meharauli Iron Pillar Inscription*" *JGJRI*, XXVI (1—3), 1970. 669—675.

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673. RANKA, N. G. *Kakatiya Nayakas; Their Contributions to Dakshinapath's independence, 1300—1370 A.D.* Nidubrolu, Ind. Peasant Inst., 1971, 185, Rs. 6 /-

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674. RAO, C. K. Nagapala. "*Children of Vishnu varddhana* (Senior) Aoysalēśvara" *QJMS*, LIX (1—4), 1071, 37—87, appendix 88—96.

675. RAO, N. Lakshminarayan. "*The River Prēharā*". *Raghavan F. V.*, 1971, 140.

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681. RAYCHAUDHURI, Tapan. *Bengal under Akbar and Jahangir, an introductory Study in Social History.* Munshiram, 1969, Rep., 8—268, 32.

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683. REEVES, P. D. (Ed.) *Sleeman in Oudh : An Abridgement of W. H. Sleeman's "A Journey Through the Kingdom of Oudh, 1849—1850"*. Cambridge, Cambridge Univ. Press, 1971, XII, 329, pls, map. $ 19·50.

684. RENICK, M. S. "Akbar's First Embassy to Goa. Its Diplomatic and Religious Aspects". *Indica*, 7 (1), 1970, 33—47.

685. RENZE, D. C. "Archival Handling of Printed and Published Materials". *Archv*, XIX (1), 1970, 30—34.

686. RICHARDS, John Folsom. *Mughal Rule in Golconda : 1687—1724.* California (Berkeley), 1970. 383.

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688. ROBERTS, John. "The movement of Elites in Western India under Early British Rule". *H J*, XIV (2) 1971, 241—262.

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690. ROCHER, Rosane. "The Beginning of Indological Studies". *JAIH*, III (1—2), 1969—1970, 1—16.

According to the author, the credit of starting the Indological studies, should go to Hastings, the Governor of East Bengal and not to the Asiatic Society founded by Sir William Jones. Hastings formulated the policy that British Laws and British values should not be imposed on Indians and that Indians should observe their own laws and traditions. The problem was not for the Muslims but for the Hindus who considered their Dharmaśāstras as sacred texts not to be revealed to the non-Hindus. To convince the authorities of the East India Company that Hindus had their own laws an English translation of the code of laws was necessary. This work he entrusted to Nathaniel Brassey Halhed (22 years only) who translated the code into English with genuine interest in Indian culture, not directly from Sanskrit texts but through Persian translations. We must be grateful to the honest efforts of Hastings and Halhed.

691. ROCHER, Rosane. "New Data for the Biography of the Orientalist Alexander Hamilton". *JAOS*, Vol. LXXXX (3), 1970, 426—448.

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692. RUDOLPH, Lloyd and others. *The Modernity of Tradition,* Orient Longmans, 1969, 20·00.

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693. RUPASINGH. "Vīravinoda ke Bhīla vidroha par navīna prakāśa". *ŚP*, XXII (2) 1971, 88—91.

694. RUTHNASWAMY, M. "The old and the New in India". *BITC*, 1971, 115—120.

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695. SADHURAM. *Index to Indian Historical Quarterly 1925—1963.* New Delhi. Munshiram, 1970, 191. 20·00.

696. SAHASRABUDDHE, P G. *Chatrapati Śivājī*, Lucknow, Bharatiya Sanskriti Punarutthana Samiti, 1968—1970, Vol. I : Rs. 3·50 ; Vol. II : Rs. 3·00.

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697. SAHNI, Bhisham. *Cultural Contacts across the Himalayas* Jullundur, Punjabi Pubs. 1970, 102, Rs. 2.00.

698. SAHU, J. K. "Maratha Invasion and Occupation of Sambalpur" *SUJ*, 1968—69, II (1), 32—43.

699 SAHU, J. K, "Ancestry of Ramai Deva". *SUJ*, IV, 1971, 57—63.

Ramai Dava, a scion of Chauhan family was the founder of his rule in the estate of Patna in W. Orissa about the year A. D. 1360. The Chauhans successfully ruled for about 600 years in W. Orissa.

700. SAIYIDAM, K. G. *Quest for the Good life.* The Indian Institute of World Culture, Bangalore, 1971, 40, (Transaction No. 40), Rs. 2.00.

Presents interesting and important material bearing on the social and cultural refinements that are vital for a refined life.

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701. SAKSENA, B. P. "Two Firmans of Aurangzib." *IAr*, XVII (Pub. date not given), 31—37.

Madad-i-ma'ash grants (rent free) were assigned to scholars and divines, (Muslims, or Parsees or non-Muslims) and was originally to continue during the lifetime of the grantee only but later there arose disputes with regard to the partition of these rent-free grants among the heirs of the grantee. The firmans of Aurangzib lay down guide lines for the officers in matters of succession to *madad-i. ma'ash*,

702. SAKSENA, Dwarika Prasad. "Jala-plāvana—eka aitihāsika ghaṭanā." *JGJRI*, XXVI (1-3), 1970, 747—755.

The Jalaplāvan incident was a historical one in which the entire existing creation was destroyed except one holy soul who became the generator of the present creation.

703. SALI, S. A. "Some Aspects of the Pleistocene Stratigraphy of Peninsular India." *BDCRI*, XXXI-XXXII, 1970-1972. 70—80.

Evidences prove (1) the tectonic activities during the Early Pleistocene times in the Central Narmada, the Northern Gujarat, Saurashtra, and the east coast around Madras. (2) tectonic movements during the Middle and the Upper Pleistocene times in Gujarat, including Saurashtra, Maharashtra, and parts of Eastern India.

It means that in dealing with the Pleistocene stratigraphic problem of Peninsular India one should consider, besides the climatic and eustatic aspects, the tectonic aspect also.

704. SAMAL, J. K. "A Survey of the Political History of Daspalla in the 19th century." *Bhāratīu*, V (9), 1971, 47—52.

705. SANE GURUJI, *Bhāratīya Sanskṛti ; Prācina svarūpa kī navīna evaṁ Lokopayogī Vyākhyā*. New Delhi, Sasta Sahitya Mandal, 1970, 312, Rs. 6.00.

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Conduct of life, translated from Marathi by Baburam Joshi.

706. SANGAR, S. P. "Fruits in Mughal India." *JOI*, XX (2), 1970, 172—80.

Emperor Akbar called for many skilled horticulturists from Persia and Tartary to settle in India. There was a special officer, called *Dārogha-i-Bāghā* as in-charge of the royal gardens. New varieties of fruits were brought to India from Central Asia during his reign. The paper discusses a variety of fruits mentioned by Abul Fazal, Jāyasī, Sūradāsa, Robert Coverte, Edward Terry, Aungier, Cāreri, and other foreign travellers who visited India in the 16th and 17th centuries.

707. SANKHDHER, B. M. "Mirza Abu Talib Khan." (an economic thinker and historian). *QRHS*, X (4), 1970-71, 213—216.

708. SANKHDHER, B. M. *Sambhal; a historical Survey.* New Delhi, Kumar Bros., 1971, 99. Rs. 20.00.

709. SANYALA, Jitendranatha. *Amara Shahīda Sardar Bhagat Singha.* Mirzapur, Krantikari publication, 1970, Rep., 142, Rs. 3.00.

710. SARDA, Harbilas. *Maharana Sāngā, the Hindupat, the last great leader of the Rajput race.* Kumar Bros., New Delhi, 1970, VIII, 168. Rs. 20.00.

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711. SARKAR, Ambikacaran. *Koc-Rājbaṁsī Jātir Itihāsa āru saṁskṛti.* Baṅgāigāon, Assam, Ratnapīṭh Prakāśan, 1969, 170 maps and pls. Rs. 5.00. Assamese.

Rev: *JAIH*, III (1-2), 1969-1970, 301—303.

712. SARKAR, Ashok Kumar. "Itimad-ud-Daulah—A sketch of his life and career." *QRHS*, X (3), 1970-71, 154—164.

713. SARKAR, Himansu Bhusan. *Some Contributions of India to the Ancient Civilization of Indonesia and Malayasia.* Calcutta, Punthi Pustak, 1970, 240, unpriced.

714. SARKAR, Himansu Bhusan. *R. C. Majumdar Felicitation Volume.* Calcutta, Mukhopadhyaya, 1970, pp. VIII, 282. 15.00.

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Articles : "The provenance and chronology of the early Indian Cultural influence in South-East Asia" by A. Christie ; "The Gavampati tradition in Burma" by H. L. Shorto ; "Ploughing as a ritual of royal consecration in ancient Ceylon" by S. Paranavitana; "The Enlightenment of Bhima" by A. Johns ; "Karman and retributive justice in ancient Java" by J. Gonda ; etc.

715. SARKAR, Himansu Bhusan, "*Some Problems Concerning the Mataram Kings of Central Java.*" *PICO*, IV; 1970, 59—70.

Sanna (Sanāha)—Sanjaya—Panangkaran were father, Son and grandson, who had adopted Indian Culture and religion. Sañjay was known to be the first ruler of the kingdom of Matarām. The Śaiva faith of Sañjaya and the Buddhist faith of Panangkaran founded a Śiva-Buddha Cult in central Java.

716. SARKAR, Himansu Bhusan. *Non-Violent Non-Cooperation world History* : A Brief Survey (up to 1900 A.D.)". JIH, 48 (1), 1970, 63—72.

717. SARKAR, Jagadish Narayan. "*A Note on International Congress of Orientalists Canberra, January*, 1971,", *QRHS*, X (4), 1970—71, 227—233.

Gives the proceedings including Seminars of the Congress of Orientalists.

718. SARKAR, Jagdish Narayan. *The Military Despatches of a Seventeenth century Indian General. Calcutta Scientific* Bk. Agency. 1969, 153, 8, 20.00

Rev., JIH, XLIX, 1971, 370—71; *JRAS*, (2) 1971, 200—1.

A translation of the despatches to the emperor Awrangzeb from Mirza Raja Jaysingh of Amber during his canpaigns in the Deccan of A. D. 1665 and 1666; the struggle was between Mughals, Shivaji and the Ādilshah of Bijapur.

719. SARKAR, Jagdish Narayan, *Amir Khusrau and the Art of War in Medieval India*, *IIrca*, XXIV (3—4) 1971, 6—36.

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720. SARKAR, Jagadish Narayan. "*Thoughts on Acharya Jadunath Sarkar*" *IIrca*, XXIV (1—2), 1971. 1—15.

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721. SARKAR, J. N. *Some Aspects of warfare in Medieval India. BPP*, LXXXIX (2) 1 1970—9 153—171.

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722. SAVARKAR, Vinayak Damodar. "*Six glorious epochs of Indian history*. Bombay, Bal Savarkar, 1971. 568. 35.00.

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723. SAVARKAR, V. D. *Hindu-pad-podashahi; or A Review of the Hindu Empire of Maharashtra.* New Delhi, Bharati Sahitya Sadan, 1971, 252, Re. 16.00

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724. SAVARKAR, V. D. *Bhāratīya Itihāsa Ke chhah Svarnima Pṛṣṭha (Vol, 1)*. Lucknow, Rashtra Dharma Pustaka Prakashana, 1970, Rep., 115, rep. 8970 Rs. 2.50.

725. SAXENA, K. S. *The Ekāṅgas and Tantrinas of Kashmir*, *Bh. Vd.*, XXVIII (1—4). 1971, 72—77.

726. SCANDINAVIAN INSTITUTE OF ASIAN STUDIES. "India Trade under the Danish Flag 1772—1808, Ole Feldbaeck." 1969, 359. 45—75.

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727. SEN, Mohit. '*Some Problems of Modern Indian History*" *NIK*, 1971, 129—35,

728. SEN, N.B. *Glorious History of Koh-i-noor, the Brightest Jewel in the British Crown*. New Delhi, New Bk. Society, 1970. 127, Rs. 15.00.

729. SEN, S. P. *The French in India*. New Delhi, Munshiram. 1971, 638, 1 map. Rs. 48.00.

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730. SEN GUPTA, B.K. *A Coherent Study of the Lakṣmaṇa—Sāmvata, PICO*; III (2), 1970, 751—53.

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731. SEN GUPTA, Kanti Prasanna. "The Results of the Christian Missionary Activities in Bengal 1773-1833)", *BPP*, LXXXI (1), 1970, 74—95.

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734. SHARMA, Baijnath. *Harsa and His Times*. Varanasi, Sushama Prakashan, 1970, 32, 527, 75.00.

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740. SHARMA, K. C. "Samrāṭa Akabar par Vaiṣṇava dharma kā prabhāva" *Vallabha Vijñāna*" IX (12), 1970.

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741. SHARMA, RAMASHRAYA, "For "Socio-political Study of Rāmāyaṇa' See *Epics and Purāṇas*.

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744, SHARMA, Sri Ram, *Punjab in Ferment*, New Delhi, S. Chand and Co., Ram Nagar, 433, 13, Rs. 40.00.

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Rev : *ARORI*, LII (1—4). 1971 231—232 ; *JUB*, 1971, 241—252.

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'Even in the first and second Vikrama era the name of Samvata continued to be Mālawa alone for a considerable time. Later on......with the word Malav terms like "Mālavagaṇa sthitivaśhāt" or "Mālavānāṁ gaṇasthityā" have been used which clearly indicate that Vikrama-Mālava Samvat belonged to Mālawa Gaṇa and got currency by the term (P. 12-13) Mālavagaṇa.

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879. AHMAD, Nisar. "Wrongly Read City Name Ayodhya on Coins." *JNSI*, 33 (2), 1971, 114—115.

880. AHMAD, Nisar. "A Hoard of the Gupta Gold Coins from the Rajaghat Excavations." *JNSI*, 33 (2), 1971, 120—121.

881. AHMAD, Nisar. "Chronology of the Rulers Known from the Repousse Gold Coins of the Garuḍa Type." *JNSI*, 33 (1), 1971, 61—66.

882. AHMAD, Nisar. "So-called Uninscribed Copper Cast Coins of Ayodhya." *JNSI*, 33 (1), 1971, 108—110.

883. AHMAD, Nisar. "On Sealings Attributed to Ayodhya." *JNSI*, 33 (1), 1971, 114—117.

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886. AHMAD, Nisar. "Text-Restoration of Genealogical Gupta Seals." *JNSI*, 33 (2), 1971, 41—60.

887. ALLCHIN, F. R. "An Inscribed Reliquary platform from Shaikhān Dherī (Shaikhān Dherī studies-4)." *Indologentagung*, Wiesbaden, 1971, 265—272.

888. ANSARI, Hasan Nishat. "A Date on the coins of Saif-uddin Hamza Shah of Bengal—a Rejoinder." *INC*, VII, 1969, 87—90.

889. BAILEY, H. W. (Ed.). *Saka Documents*. Portfolios I—IV. London, Percy Lund, Humphries and Co., Ltd., 1960, 1961, 1963, 1967, corpus Inscriptionum Iranicarum, pt II, Inscriptions of the Selencid and Parthian period and of Eastern Iran and Central Asia, Vol. V, pls I—XXIV, XXV—XLVIII, XLIX—LXXII, LXXIII—XCVI.

Rev : *JAOS*, XL (2), 1970, pp 360—61.

Saka documents consist of facsimiles, on ninety-six plates, of the two Iranian Saka dialects of Khotan and Tumshuq, all written in Brahmi script.

890. BAJPAI, K. D. "A Rare Gupta Coin from Sanchi." *JNSI*, 33 (1), 1971, 120—121.

891. BANDYOPADHYAYA, Samaresh. "A Note on Śrīvigraha Coins." *JNSI*, 33 (1), 1971, 84—89.

892. BANDYOPADHYAYA, Samaresh. "Nāṇaka." *NC*, IX (7), 1969, 304—18.

Proves on textual evidence, supported by epigraphic records that the coin name nāṇaka was often used as the general name of coins upto the medieval period.

893. BANDYOPADHYAYA, Samaresh. "Coin-names associated with Places" *JAIH*. III (1—2), 1969—70, 278.

A seminar at CAS

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894. BANDYOPADHYAY, Samaresh, "Kedāra" *JAIH*, I.I (1—2), 1969-'70, 162—164.

On the coins called Kedar.

895. BEHERA, K. S. "Two Inscriptions from Konarak". *Bhāratī U*, V (9), 1971, 39—46.

(1) Inscription on the Nātamandira (2) Inscribed sculpture of Konaraka in the Indian Museum, Calcutta; with photos.

896. BHANDARKAR, Ramkrishna Gopal. "Remarks on the Merkara Copper-plate grant". *IA*, I, 1971, 365—366.

897. BHARADWAJ, H. C. and others. "A Metallurgical Note on Gupta Period Gold coins from Rajghat (Varanasi) Excavations". *JNSI*, 33 (2), 1971, 123—127.

898. BHARADWAJ, H. C and Misra, Somnath. "*A Metallurgical view of some Early Indian copper coins*," *JNSI*, XXXI (II) 1969, 194—204.

899. BHATTACHARYA, A. K. *Indian Coins in Musee guimet* Calcutta, K. L. Mukhopadhyaya, 1961, 30,00.

900. BHATTACHARYA. Chandrodaya Vidyavinod (Ed.). *Śilālipisaṅgraha*. Tripura, Agartala, Directorate Education, 1968, 55.

Rev : *JAIH*, III (1—2), 1969-'70 296—295.

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901. BHATTACHARYA, P.K. "Three coins from North Bengal" *JAS*, X (1-4), 1970, 88—87.

(1) Coins of Lakṣmī Nārāyaṇa (A. D. 1587—1622).

(2) Coin of Gaurīnatha Siṁha (A. D. 1780—1795).

(3) Coin of Śuneñphā (A.D. 1744—1751) alias Pramatha Siṁha.

902. BHATTACHARYA, P. K. "The coins of Visvasiṁha and Suhuṅmuṅ *JNSI*. XXXII (1), 1970, 40—45.

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inscriptionum Bhavnagari ; being a selection af Arabic and Persian inscriptions collected by the Antiquarian Department, Bhavnagar State. New Delhi, Kumar Bros., 1971, 2,58. 15.00.

Inscriptions with introductory note and tr. in English.

904 BIDDULPH, C. H. *Coins of the Pāṇḍyas.* Varanasi, Numismatic Society of India, 1966, 71, pls. 6 (Numismatic Notes and Monographs, No. 11), Rs. 10.00

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905. BISWAS, Dilip Kumar. "Dharma cakra-jina in the Sāranāth Inscriptions" see *Buddhism.*

906. BRIGHT, Richard K. 'Some Notes On a Grouping of Navanagar Koris." *NI,* Ja 1971, 7—13

Discusses forty-five Navanagar one-kori pieces.

907. BROTMAN; Irwin F. *A Guide to the Temple Tokens of India.* The author, Los Angeles, Calif, 1970, 208.

908. BUHLER, G. Girnar Inscriptions of the Reign of Mahākṣatrapa Rudradrāman. (Indian Inscriptions and Artificial Poetry) ; *JAIH* III (1—2). 1970-70, 193—238.

The significance of the study of inscriptions for the Kāvya literature. Series no. IV—VI—Girnar inscription of the reign of Rudradāman, *Nasika Inscription No. 18, dated in the Nineteenth Regnal year of Śrī Pulumayī ; conclusions and their Bearings on the Theory of Renaissance of Sanskrit literature.*

909. BURGESS, J. *Epigraphia Indica.* Vol, II (A collection of Inscriptions). Arch. Sur. of India, Vol. XIV 1970, XIV—520, Reprint. Rs. 100.

Papers of G. Buhler, H. H. Dhruva, J. F. Fleet, A.Fuhrer, Paul Horn, H. Jacobi, F. Kielhorn, with several inscriptions.

910. BURNELL. A. C. 'Pahalvi inscriptions in south India". *IA* III, 1971 Rep. 308.

911. CHATTOPADHYAYA, B. D. "The Problems Relating to the 'Vishnukundin' coins." *JNSI,* XXXIII (1), 1971, 69—70.

912. CHATTOPADHYAYA. B. D. "Dates of the Traikutaka

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Kings of Western Deccan and of their coins". *NC*, IX (7), 1969, 292—94. *Num. Lit.*, 84, 62.

"The Traikutaka coins were, however, based on western kshatrapa issues, and it is unlikely that the letter series could be instated when the Gupta power and currency were firmly established over an extensive area in western India".

The author questions the rationale of referring the dates of the Traikutaka records of Western Deccan to the kalachurichedi era of A. D. 248—249 on numismatic grounds.

913. CHAUHAN, D. V. "Al-Djummal and Decimal Notation in Indo-Muslim Epigraphy". *ABORI*, LII (1-4), 1971, 87—76.

914. CHAUHAN, D.V. and Kulkarni, A.R. "Kāsārṣirsi copper plates of Dhruvarāja, Śaka 705". *JASB*, XLIII—IV, 1970, 96—105, pls. 5.

915. CHENOY, P. B. "Rare coins of Hyderabad State". *Numismatist*, 33 (7), 1970, 943—65.

Traces the coins historically, with photographs of primitive minting techniques.

916. CHHABRA, Bahadur Chand. "Seals of Ancient India". *AP*, XLII (5), 171, 210—16.

Role of seals in Sanskrit Literature, viz. *Rāmāyaṇa*, *Mahābhārata*, *Abhijñānaśākuntalam*, *Mudrārākṣasa* etc. ; use of royal seals in connection with official documents like land grants, charters, agreements and contracts etc. ; *Garuḍa* and *Varāha* as devices on the seals of the Guptas and the Chālakyas respectively ; use of gold, silver, alloy of various metals as well as clay for sealing purposes ; use of seals by the Government as well as by the common people and religious institutions ; Thousands of seals and sealings on stone, gems, iron, copper and other metals, bone, ivory, clay excavated from the proto-historic sites of Harappa and Mohenjodaro, containing animal figures accompanied by short legends in a script not interpreted even to this day.

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917. CHOUDHARY, Radhakrishna. "Theory of commendation and sub-Infeudation in Ancient India, (based mainly on a critical study, of the Dudhpani Rock Inscription)." *ABORI*, LII (1—4), 1971, 81—86.

918. CHOUDHARY, Radhakrishna. "Some Aspects of Feudalism in Cambodia (C. 4th century—14th century A. D.). (Based Mainly on Inscriptions)." *PICO*, III (2), 1970, 1—15.

Presents a detailed account of the various aspects of feudalism (socio-economic development) in Cambodia based on a critical study of the Sanskrit and Khmer inscriptions.

919. CHOUDHARY, Radhakrishna. "A critical study of the so-called Apratigha coins of Kumāragupta I." *PICO*, III (2), 1970, 593—600.

The author rejects the accepted theories about the Apratigha coin and suggests "that it marked the close of the family quarrel for the throne and ultimate victory of Kumārgupta over his brother Govindagupta. Here the mood is not of renunciation but of brooding over the shape of things to come and he is persuaded by the queen and the commander to go ahead with his usual kingly responsibilities.........He issued this coin type without adding any colour of royalty to it."

920. CHOUDHURY, P. C. "The Gachtal stone Inscription in the Assam State Museum and its significance". *VIJ*, IX (1), 1971, 121—124.

921. CHOUDHURY, P. C. "Significance of the three stone Inscriptions at the Assam State Museum, Gauhati". *JIH*, 48 (1), 1970, 97—101.

922. CHOUDHURY, Vasant and others. "A Unique Gold Coin Type of the Kachāri King." *JASC*, XII (1-4), 1970, 153—154.

923. CHOUDHURY, Vasant and others. "Hitherto Unknown coins of Cooch Behar of Vīranārāyaṇa and Mahīndranārāyaṇa." *JNSI*, XXXIII (1), 1971, 129—132.

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924. CHOUDHURY, Vasant and others. "An Enigmatic coin in the Indian Museum Cabinet." *JNSI*, 33 (2), 1971, 69—72.

Description of the silver made coin. *Obverse* : In square with scroll-work in segments, three-line legend. The sign of *Śivaliṅga* inscribed between the second *Śrī* and *yu* of the first line. (1) *Śrī Śrī yu* (2) *ta Govi* (3) *nda* Devaḥ. *Reverse* : In circle surrounded by border of thick dots, a rampant lion to left; a *Candrabindu* mark on his back ; between two forelegs '*Śaka*' ; between the two hind legs '15' ; between the hind-most leg and the upturned tail '82'.

925. COUSINS, Henry. *Monumental antiquities and inscriptions in the Central Provinces and Berar.* Varanasi, *IBH*, 1971, 106. 26 maps, 75.00. (rep).

926. CUNINGHAM, Alexander. *Coins of the Indo-Scythians, Sakas and Kushanas.* Varanasi, *IBH*, 1971, 124. 40.00.

927. CUNNINGHAM, A. *Coins of Alexander's Successors in the East.* Delhi, Indological Book House, 1970, Rep. 316. 40.00.

928. CURRY, Michael R. "The study of Architecture on Ancient Coins." *CNJ*, XIV (7-8), 1969, 231—32.

Coins depicting ancient buildings can be used for their re-construction by archaeologists and historians.

929. DAMANT, G. H. "Inscriptions on a Cannon at Rangapur." *IA*, II, 1971, Rep., 218.

930. DARIAN, Steven G. *The Economic History of the Ganges to the End of Gupta Times.* *JESHO*, XIII (1), 170, 62—87.

Proof of active maritime commerce on the Ganges River from pre-Vedic period to the rise of Harśa's empire in the 7th century ; River Ganges as a unifying economic and political factor.

931. DAS, S. R. "Discovery of an Inscribed Fragmentary Stone Pedestal", *YBAS*, XII, 1970, 87—90.

About a discovery of a black stone pedestal bearing an inscription, human figures and foliage divices executed in low and high relief.

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932. DAS, S, R. "Dharmachakra Symbol on an Inscribed Stone Seal" *JASC*, XII (1—4), 1970, 130—132.

933. DAS GUPTA, Kalyan Kumar. "The Agras ; An Ancient People of the Punjab" *VIJ*, IX (1), 1971, 139—150.

A group of ancient Indian coins, bearing the legend : ago daka (or-e) agāchajanapadasa, i. e , agrodakāt (or agrodake) agratyajanapadasya in Brāhmī characters, attributed to *Agra* tribe are preserved in the cabinet of the British Museum and in the cabinet of Indian Museum. The chief city of the *agra janapada* was *agrodaka*, in the region of the village of Agrohā, the find-spot of the coins.

934. DAS GUPTA, Kalyan Kumar. "Legends on the Agra coins" *JNSI*, XXXII (1) 1970, 19—24.

935. DESHPANDE, Brahmananda. "Samrāṭa Sindhaṇadevācā Pāli Śilālekha" *MUJ*, IX (2), 1970, 3—5.

936. DHAMMASUDDDHI, Yatadolawatte. "The Date of the Galapālā Vihara Rock Inscription". *JRAS*, (1), 1971, 44—51.

Galapalā Vihāra—situated at Bentota (Bhīmatittha) in the Valallāviṭa Korale of the Southern Province ; According to *Pūjāvaliya*, Parākramabahu II assigned to his Minister Deva Pratirāja the task of laying out a large garden in his name at the Bhimatittha Vihāra. It mentions the visit of the king to Bentoṭa and Devanagara and the holding of a tooth-relic fistival. The present inscription is dated on the full moon day of the month of vesak in the 30th regnal year of a king designated *Sirisangabo Parākramabāhu*. Parākramabāhu II had a claim to this designation because only he had carried out religious undertakings at Bentoṭa. The author holds that "the reference to Niśśaṁkagala as a place-name belonging to the Bhimatittha Vihāra together with the fact that king Niśśankamalla laid out a garden at the Vihāra makes it probable that Niśśaṁkagala was named after king Nissankamalla" who ascended the throne after Vijayabāhu II (A.D. 1186—87). Hence it is evident that the epigraph was published later but not earlier, than

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Nissankamalla. Thus the author ascribes the epigraph to the reign of Parākramabāhu II.

937. DHAVALIKAR, M. K. "On the Date of the Kauśāmbī sealing" *JNSI*, XXXIII (1), 1971, 33—36.

938. DHOLAKIA, P. V. and others. *Āṁbalās Plates of the Saindhava king Ahivarman*, *JOI*, XIX (3), 1970, 279—85.

939. DIAKONOV, Igor. "Indus Script Decipherment—A foot-note" *Antiquity*, XLIV (173), 1970, 49.

A note.

"Elamite and Proto-Dravidian may possibly be distantly related but this is at present impossible to prove because we know too little of the Elimite Vocabulary and phonology and decidedly not enough about the historical grammar of Dravidian............I do not think that the relationship between Elamite and Proto—Dravidian, if any, is of such a kind as to render any help in the decipherment of the Proto—Elamite script. Both scripts seem to me to have developed more or less independently".

940. DIKSHIT, K. N. "The Copper-Hoards in the light of Recent Discoveries" *BAIHA*, 1968, XI, 43—50.

Throws light on the authorship and age of the copper-hoards containing such types as antennae Sword, anthropomorphic figure, bar celt, flat and shouldered celts, harpoon and ring.

941. DIKSHIT, Moaeshwar G. "Two Charters of Bhanushena, year 30", *EPI*, XXXVIII (II), 1971, 69—75.

With photos and text.

942. DOBBINS, K. Walton. "A Project in Museums: Ancient coins". *FulN*, 1970, 11—17, ills.

Discusses the criteria for classification of Indo-Greek, Indo-Scythian and Indo—Parthian coins.

943. EGGELING, J. "The Nagamangal copper plate," *IA*, III, 1971, Rep. 151, 302.

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944. EGGELING, J. "An inscription from Badami A. D. 578", *IA*, III, 1971, 305.

945. ELLIOT, Walter, *Coins of Southern India*. Varanasi, Prithivi Prakashan, 1970. XI, 153 P. illus,, map., Rs. 60.00.

946. FALCKE, George and others. "India's 1862 Rupees." *Coins*, XVII (8). 1970, 27—35 ; (9),1970. 35—39,

947 FLEET, J. F. Notes on inscription at Gaddak, in the Dambaj Taluka, Dhārwad. *IA,* II 1971, Rep, 296.

948. FLEET, J. F. *Corpus Inscriptionum Indicarum*. Vol. III (Inscriptions of Early Gupta kings and their Successors). Varanasi, 1970, 357 Rs. 175.

3rd Ed. revised by A. K. Narain.

949. FRANCISCO, Juan R. "A survey of Palaeographic Relations between India and the Philippines" *Vivekananda Vol.*, 1970, 565.

950. FUKUHARA, Rengetsu. "The conception of Buddhist Welfare in king Aśoka's Inscriptions" see *Buddhism*.

951. FUSSMAN, Gèrard. "Inscriptions Kherosthī Du Musèè De Gaboul". *BEF*, LVII, 1970, 42—55.

Inscription De L'an 83 ; Outils En Terre Cuite de Bègram.

952. GAI, G. S. "Recent Epigraphical Discoveries in India" *JAIH*, III (1—2), 1969—1970, 246—248.

A lecture at the Centre of Advanced Study ; Historical importance of epigraphical recordes recently discovered in India.

953. GAI, G. S. "Three Inscriptions of Rāmagupta", Ep.I, XXXVIII (1), 1970, 46—49.

954. GAI, G. S. "Siroli Inscription of Sarvavarman, *EP.I.* XXXVIII (II), 1971, 57—58. photo.

The earliest inscription, mentioning a ruling king in the Uttarākhaṇḍa region.

955. GANAR, W. R. *Aśoka ke lekha*. Nagpur, Vishvabharati Prak; 1971, 2, 5, 88, 4.00.

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On the inscriptions of Aśoka.

956. GARG, R. S. "An Inscription in the Temple of Ahalyabai Molker at Māheshwan" *JIH*, 48 (3), 197, 659—660.

957. GHOSH, Nirmal Chandra. "The Impact of Indian Tradition on the Coins of Alien Rulers of India, *Vivekananda Vol.*. 1970, 135—146.

958. GOBL, Robert. "Der Kuśānische Gold munzschatz Von Debra Domo (Athiopien) 1940. Vima Kadphises bis Vāsudeva I)." *CAJ*, XIV 1970, 241—252.

On the gold coins belonging to Kuśāṇa period. Zur Daterung; zur Person des ursprünglichen Besitzers; Vorlaufige Sehluss bemerkungen.

959. GOKHALE, Shobhana. "Jabalpur Stone Inscription of Vāsiṭhīputra Sivaghosa" *JOI*, XX (4), 1971, 442—449

960. GOKHALE, Shobhana, "The Pandharpur Stone Inscription of the Yadav king Mahadeva, Saka 1192" *IA*, IV (1—4), 1970 42—52.

The inscription, in Nāgarī of the 13th century A D., records the celebration of the Aptoryāma sacrifice performed by Keśavaputra Bhānu (at present only the first letter Bhā visible), belongs to the period of the king Mahādeva of the yādav dynasty of Devagiri and his feudatory Bhānu.

The author discusses the following matters related with the inscription (1) Antiquity of the name Viṭṭhala in inscriptions (2) Association of Viṭṭhala with Pāṇḍurangapur (3) Mention of Bhānu (4) celebration of Aptoryāma sacrifice (5) observance of Ekādaśī vrata.

961. GUPTA, Chandrashekhar. "A coin of the city State of Tagara". *JNSI*, 33 (2), 1971, 37—40.

Tagara was a part of the Aśoka empire. Probably, it along with other cities emerged as an independent city site in the 2nd century B. C. because the descendants of Aśoka could not hold their rule in the South. Later Sātavāhanas included it in their Kingdom In token of its

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sovereignty, the city State of Tagara might have struck its own coins with the na ne of the city.

962. GUPTA, Chandrasekhar. "A Unique Copper Punch marked coin From Pauni" *JNSI*, 33 (1) 1971, 107—108.

963. GUPTA, Chitrarekha. Vatuka-Bhairava on a Seal". *JAIH*, III (1—2), 1969—1970, 157—161.

The seal from Rajgir, 3.2 cm. in diameter, circular in shape made of well-burnt clay depicts the main iconographic traits of Vaṭuka Bhairava but does not fully agree either with any of the textual discriptions or with his extant images. It has some novel features e. g. presence of a female figure by the side of the god and the peculiar *āsana* of the deity. According to author the seal belongs to Gupta period.

964. GUPTA, Kamalakanta. "Copper-Plates of sylhet.'. the author, 1967, 10.00

Rev : *JAS*, X (1—4), 1970, pp. 65—67.

Copperplates of Bhāskar Varma, Marundanath, Shri Chandradeva, Govinda Keshava Deva, Ishāna Deva.

965. GUPTA, Parmeswari Lal. *Roman Coins from Andhra* (*Pradesh*; Hyderabad, The Govt. of Andhra Pradesh, 94 pls. 26 A. P. Govt. Museum series No. 10). 14.00.

Rev : *NC*, X, 1970, 340—41.

The monograph deals with India's contacts with Rome, the Roman coinage and Roman coins in India ; Makes some additions to Sir Mortimer wheeler's list of Roman finds.

Notes that the incisions found on all but 26 of the denarii were made deliberately to deface the effigy of the emperor. They cannot be shroff marks. Argues that the Roman denarii were modified and authenticated for circulation by cancelling Roman authority in the imperial portrait.

966, GUPTA, Parmeshwari Lal. *Coins* (India—the land and

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People). New Delhi, National Book Trust, 1969, 241—34 pls.

A Survey of Indian coins from the beginning to 1967.

967. GUPTA, Parmeshwari Lal. *Coin-Hoards from Gujarat State (Numismatic Notes and Monographs No. 15)*. Varanasi, Indian Numismatic Soc, 1969, 24.

968. GUPTA, Parmeshwari Lal. "A Gold coin of Ahmed Shah Bahadur". *JNSI*, XXXI (1), 1962, 19—80.

Discusses a Mughal coin of 1161—1167 H./A. D. 1748—1754 of the Pagoda series issued in South India by a local governor in the name of the emperor.

969. GURUMURTHY, S. "The Ghaṭikā at kāñchī" *Raghavan Fdi. Vol.* 1971, 151—158.

Tries to prove from the epigraphical sources that the *ghaṭikās* functioned as an institution of learning or an assembly of learned scholars, and also took an important role in the administration of the country.

970. HANDA, Devendra. "Jaler, Jalesar or Jagner? *JNSI*, XXXIII (2), 1971, 112,

Jagner is an old name of the present Janer, a small village near the high bed of the Sutlaj in district Ferozpur, Punjab. Janer, situated on a big mound, has yielded coins ranging from the Kuśāṇa period to the recent times. The mound indicates its past glory and importance.

971. HANDA, Devendra. "A New Gadhiya Coin". *JNSI*, XXXIII (1), 1971, 133.

972. HANDA, Devendra. "A New Gandhi—Nehru Medal." *JNSI*, XXXIII (1(, 1971, 134.

973. HANDA, Devendra, "Two New Rāma Taṅkās." *JNSI*, XXXIII (1), 1971, 135—136.

974. HANDA, Devendra. "A clay sealing from sunet." *VIJ*, IX (1), 1971, 119—20.

975. HASAN, AZIZA. "Mughal silver currency—A Reply". *IESHR*, VII (1), 170, 151—60.

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976. HEAD, Barclay V. *The earliest Greeco-Bactrian and Greeco-Indian coins*. Chicago, Argonaut 1969, Rep.

977. HOTA, Siddheshwar. "On the Linguistic And Literary Value of the Sanskrit copper-Plate Inscriptions of Orissa" *JGJRI*, XXVI (4). 1970, 55—70.

978. HUMBACH, H. "Die Aramäische Aśoka-Inschrift vom Laghman-Fluss", *Indologentagung*, Wiesbaden, 1971, 161—169.

979. IBBETSON, Denzil. "Querry on cleaning coins". *IA*, II, Rep., 1971, 338.

Reply to p. 370.

980. JACOB, H. The Kuḍā inscriptions". *Kline Schriften*, Wiesbaden, 1970. 1097—1101.

981. JACQUES, Claude. "E'tudes D'Epigraphic cambodgienne'. *BEF*, LVII, 1970, 57—89.

Deux Inscriptions Du Phnom Bakheṅ ; Texte Et Traduction ; La stele du Prasat cha chuh (K. 1034). Texte Et traduction ; Index.

982. JAIN, Balchandra. "Sirpur Inscription of Acharya Buddhaghosha". *Ep.I*, XXXVIII (II), 1971, 59—62.

983. KADIRI, A. A. "The Mughal Mint Nasirābād". *JNSI*, XXXIII (2), 1971, 88—92.

Suggests that mint-name on all the coins assigned to Nasirābāda should be read as Nusratābād and that Nasīrābād should be deleted from the list of the Mughal mint-towns.

984. KATARE, Sant Lal. "Nevasa coins of king Sātavāhana" *JNSI*, (ps I), 1970, 46—57.

985. KENY, L. B. "Asoka's Edicts and Indian Tradition". *JASB*, XLIII—IV, 1970, 239—246.

Refutes the theory that Aśoka's edicts show Persian and

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Greek influence; Asoka's edicts reflect the cultural heritage of India—respect of humanity, love, tolerance and ahṁisā.

986. KOLTE, V. B. "Two Grants of Rashtrakuta Indra III From Vajirkheda". *Ep.I*, XXXVIII (1), 1970, 5—22.

The present two grants, each consist of 3 copper plates, each measuring approximately 55 cm—23.75, weighing 4 kg.; Language is Sanskrit ; Grants register the donations of certain villages. Photos of grants, with text.

987. KOLTE, V. B. "Pauni Plates of Pravarasena II. *Ep,I*, XXXVIII (II), 1971, 53—56.

Plates four in number, each measuring 16 cm in length by about 8.7 to 9 cm in width were, when discovered, strung together by a ring along with the seal. Language is Sanskrit. The grant was issued from Pravarpur by maharaj Pravarsen II. It records a gift of land measuring fifty *nivarttanas* by the royal measure. The donee was one Durggāryya, of the Bahvṛca Aupamanyava gotra ; with plates and text.

988. KRISHNAN, K. G. "Cera Kings of Pugalur Inscriptions" *JAIH*, IV (1—2), 1970—71, 137—43.

989. KRISHNAN, K. G. "Madurai Inscription of Pandya Chendan, year 50." *Ep.I*, XXXVIII, (1), 1970, 27—32. photograph.

The inscriptions measure about 1.2 metres in length and 75 cm in width. Lauguage is Tamil, engraved in vatteluttu and Granth characters of the 7th century ; introduces the king Chendan of the Pāndya dynasty in the preamble. Chendan was the first among the Pāndyas, who performed the *mahādānas*.

990. LAHIRI, A. N. "Coronation coins Date Kachar Rulers". *WC*, LXXXVI, '71, 138, 140, 144 illus.

Deals with the two gold coins of 1630 and 1720 describing the coronations of two Kachar kings.

991. LAHIRI, A. N. Visnu on some Tripura coins". *JAIH*, III (1—2) 1969—'70, 23—29.

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992. LAHIRI, A. N. "A Unique Commemorative coin of Devamāṇikya". *JAIH*, III (1—2), 1969—70, 279—280.

A seminar at *CAS*

993. LAHIRI, Bela. "The Attribution of the Mahādeva coins" *PICO*, III (2), 1970, 690—92.

Concludes that ruler named Mahādev is represented in the square copper pieces of the Audumbaras. The silver coins issued in the name of Mahādev also do not seem to have belonged to the Audumbara tribe. Probably these and the bronze coins with the legend Bhāgwat Mahādev are issued in the name of the Vaimakis patron deity Shiva or Mahādev.

994. LAHORE, Central Museum. *Catalogue of Coins in the Panjab Museum, Lahore*, Vol. I, *Indo-Greek Coins*. Chicago, Agronaut, 1969, Rep., 118—20 pls.

995. LAING, Lloyd R. *Coins and Archaeology*. London, weidenfold and Nicolson ; New York, schocken Books 1969, 336, 28 pls, 44 figs. 16 maps.

Deals with methods of coin fabrication, methods of dating coins, the interpretation of coin hoards and the treatment and interpretation of coins from excavations, non-destructive analysis of the metal of coins and statistical studies, the application of numismatics in the archaeological study of later prehistoric Europe, and Roman and medieval Britain.

996. LEGGETT, S. R. D. "India and Pakistan—the Coinage since Partition". *CM*, VII (5), 1970, 20—22.

A review of the distinctive coinages issued since 1947.

997. MAHADEVAN, Iravatham. *Tamil-Brahmin Inscriptions*. Madras, State Dept. of Archaeology, 15, 1.30.

998. MAITY, S. K. *Early Indian Coins and Currency system*. Delhi, Munshiram, 1970, 148. 20.00.

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999. A study of the early Indian coins for the purpose of studying ancient history and civilization of India. ; coin as a means of currency and exchange from the very earliest times ; the gold content of coins and their political and economic significance ; metrological study of the gold coins of early India and the culture of the Imperial Gupta Dynasty of Magadha and the cultural significance of their coins.

1000. MAJUMDAR, A. K. "A Note on Prakṛti. *JASC*, XII (1—4), 1970, 124—126.

Examines the word Prakṛti in the verse of Khalimpur copper plate.

1001. MAZUMDAR, Bhakat Prasad. "Collective Land Grants in Early Mediaeval Inscriptions (c. 606—1206 A D.)". *YBAS*, XII, 1970, 112—113 ; *JAS*, X (1—5), 1970, 7—17.

About 27 inscriptions refer to donation of land to more than three donees at one time. Collective land grants were generally issued by kings like Bhūtivarman and Bhaskarvarman, Lokanath, Gurjara Pratihara Bhoja I, Paramār Vākpati Muṇja, Chandella Madanavarman and Paramadideva etc.

A survey of the epigraphs of early medieval north India showing date, donor, donated areas and occasion. collective land grants were issued by Bhāskaravarman and his ancestor Bhutivarman. Lokanātha, Nāgabhat II, Bhoja and Trilocanapāla, Mādhavāvarman etc. None, of the kings of the Pāla and Sen, Cāhamana, Tomara Cālukyas of Gujarat ever issued such grants.

1002. MAJUMDAR, R. P. Some Late Medieval Temple Inscriptions from Howrah", *JAIH*, III (1—2), 1969—70, 291.

A seminar At *CAS*.

1003. MAZUMDAR, Ram Prasad. "Some Inscribed slabs of stones in the Neighbourhood of Nalanda Stone Temple Ruins." *YBAS*, XII, 1970, 113—114.

1004. MCCUTCHION, David "An unidentified Saṁhāramūrti of Śiva at Bhāir (West Bengal)". *JIH*, 48 (2), 1970, 345—356.

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1005. MEHENDALE, M. A. *"Notes on Asoka's Seventh And Ninth Rock Edicts"* *JGJRI*, XXVI (1—3), 1970, 58—585.

1006. MEHTA, Vasishtha Deva Mohan. *The Indo-Greek Coins.* Ludhiana, Indological Res. Inst., 1970, 196, pls. VII. Rs. 32.

Rev : *VIJ*, IX (1), 1971, 234—36.

1007. MIRASHI, V. V. "The Find of a Vishnukundin coin near Nagpur". *JNSI*, 33 (1), 1971, 126—127.

1008. MIRASHI. V. V. 'Three More Kshatrapa coins from Vidarbha". *JNSI*, 33 (1), 1971, 117—119.

1009. MIRASHI, V. V. "Numismatic Notes." *JNSI*, XXXII, (pt. 1), 1970, 65—76.

Discusses : (1) on the first line of the grant found near Kolhapur (2) the reading on the reverse of the early kalachuri kṛṣṇarāja's silver coin (3) names of Śaka rulers, beginning with the tribal designation 'Saka' etc.

1010. MISRA, Kamala Prasad. "The currency system of Eighteenth Century upper India. A case study of the Banaras Region". *JNSI*, 33 (2), 1971. 78—87.

1011. MISRA, Shivanandan. *Guptakālīna Abhilekhō se jñāta.* Lucknow, Prakashan Kendra, 1971, 4; 184 p. illus. Rs. 11.50.

(social and economic condition of Gupta Age, gleaned through Gupta's inscriptions).

contents : Inscriptions of the Gupta Age, Post-Gupta inscriptions.

1012. MITCHINER, M. B. "A series of struck copper Imitations of the Kanishka—Huvishka Coinage and its Links with the cast Puri-kushāna Coinage". *JNSI*, 33 (1), 1971, 36—40.

1013. MITRA, Rajendralal, "Letter on Dinajpur Inscription". *IA*, I, 1971, Rep., 195.

1014. MUIR, John. "Prof. Kern's Dissertation on the Era of Buddha and the Aśoka Inscriptions", *IA*, III, 1971, Rep. 77

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1015. MUKHERJEE, B. N. "The Epigraphic Evidence from Kara Tepe and the so-called Old Śaka Era'. *EW*, XXI (1—2), 1971, 69—73.

Soviet archaeologists have enearthed the remains of a Buddisht cave monastary at Kera Tepe in Old Termez, considered to have been founded in the 2nd cent. A. D. The epigraphic evidence from Kara Tepe provides us with important data for determining the initial year of the so-called Old Śaka Era.

Kara Tepe was originally a Buddhist religious centre before its conversion into a Zoroastrian establishment in the 3rd cent. A. D.

1016. MUKHERJEE, B. N. "An Interesting Inscription" *YBAS*, XII, 1970, 117—119.

A paper about an icon, found in Nepal and preserved in a collection in the U. S. A., bearing an inscription.

1017. MUKHERJEE, Bratindra Nath "A sahri Bahlol seal Inscription of the Time of Kanishka III. *PICO*, III (2), 1970. 718—20.

Suggests some improvement in the decipherment of Dr. Bivar.

The seal speaks of a Kuṣāṇa *Kaneshko* (Kaniṣka). What appeared to Biver as the personal device of a son of Kanishka I must be taken as the Brahmi compound letter ***pau***. Such isolated letters occur also on coins belonging to a Kanishka, differentiated on numismatic grounds from Kanishka I *Maho Kaneshko* suggests that the *Koshn* (*o*) *Kaneshko* or the Kushāṇa Kanishka was a decendent (scion) of the yueh-chih race to which all Kushan kings belonged.

The form of the letter *h* of the present seal (s) is much developed than that of the same letter (r) occurring on some of Huvishka's coins. Again, the form of the letter z (z) is also different from those of the same letter appearing on coins ascribed to Vāsudeva I. It thus shows that

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after Vāsudeva I and towards the end of the rule of the Kushāna empire there flourished a Kusāṇa Kaniṣka different from Kanishk I or the Kaniska of the Ara inscription of the year 41. He is the Kaniska III.

1118. MUKHERJEE, B. N. "Four Asokan Edicts Recently Found in Afghanistan." *JASC*, XII (1—9), 1970, 142.

1119. MUKHERJEE, B. N. "Pāradānshāh of the Paikuli Inscription' . *JAS*, X (1—4), 1970, 87.

1120. MUKHERJEE, B. N. "The location of the Mint of Some Indo-Parthian coins' . *JNSI*, (1), 1971, 110—111.

1121. MUKHERJEE, B. N. "An Interestīng clay seal from Chandravalli" *YBAS*, 1970, 125—126; *MBAS*, V (5), 1970, 4—5 ; *JASC*, XII (1—4), 1970, 139.

1122. MUKHERJEE, B. N. "An Interesting Copper Coin". *YBAS*, XII, 1970, 105—6.

A paper.

1123. MUKHERJEE, B. N. "An Interesting seal in the collection of Prof. S. K. Śaraswati". *MBAS*, V (1), 1970, 5. *JASC*, XII (1—9), 1970, 138.

A communication

The seal displays the figure of an animal and a Brahmi inscription.

1124. MUKHERJEE, B. N. *Nanā on Lion.* A study in Kushāṇa *Numismatic Art.* The Asiatic Soc. Calcutta, 1969, 159—15 pls.

Rev : *JNSI*, 33 (1), 1971, 140—142.

Studies devices, style and technique, rulers, artists, and their environment.

1125. MUKHERJEE, B. N. "An Interesting Intaglio Seal" *YBAS*, XII, 1970, 129—132.

The seal shows a female, facing left, wearing a chiton reaching down to her feet and a *polos* head-dress.

1126. MUKHERJEE, B. N. "A Coin of Sanabares". *YBAS*, XII, 1970, 152—153.

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The coin, under scrutiny, weights 39.28 gms. referring to a person called sanabares; bears legends in the Greek characters. It might have been meant for circulation in a western area of Arachosia, lying near Sakastan where Kharoshthi might not have been so popular as in other parts of Arachosia.

1127. MUKHERJEE, B N. "The Date of the Beginning of the Series of Kushano-Sasanian Gold Coins". *JASC*, XII (1—4), 1970 140.

1128. MUKHERJEE, B. N. "An Ivory Seal-Matrix of the Sātavāhana Period". *JASC*, XII (1—9) 1970, 141,

1129. MUKHERJEE, Dilip Kumar. "Identification of Some Verses by Umāpatidhara found in two inscriptions of Laksmanasena". *YBAS*, (Year Book of the Asiatic Society for 1969(, XII, 1970, 85—86.

paper proposes to identify Some of the hitherto unnoticed verses belonging to the inscriptions of Lakṣmaṇasena (Madhainagar Plate and India offlce Plate), as composed by the poet Umāpatidhara who belonged to the court of kıng Lakṣmaṇasena of Bengal.

1130. MUKHERJEE, Samir K. "An Interesting Gold Disc from Bhita". *JASC*, XII (1—4), 1970, 155.

1131. MURTHY, S. S. Ramachandra. ''Two Inscriptions from Tudumula-dinne.' *Ep. I.*, XXXVIII, (1) 1970, 50—52.

1132 NAGASWAMY, R. "Mahendra's Inscription at Tiruchirapalli—A study." *Raghavan Feli. Vol.*, 1971, 135—138.

1133. NARASIMMIYEGAR. "Gauja Agrahara copperplates". *IA*, III, 1971, Rep.. 268,

1134. NARAYAN, Awadha Kishora. *Prāchīna Bhāratīya lipishastra aur Abhilekhakī* Varanasi. Sidhartha, Prakashana, 1970, 120.

1135. NARAYANA, N. Sankara, "Three Hoards of Chinese Coins in Madras Government Museum". *JNSI*, 33(2), 1971, 61—68.

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1136. NORMAN, K. R. "Notes on the Bahapur Version of Aśoka's Minor Rock Ediot." *JRAS*, (1), 171, 41—43.

Examines the version of Aśoka's first Minor Rock Edict, discovered at Bahapur.

1137. OJHA, Gaurishankar Hirachand. *The Palaeography of India* (Bharatiya Prachin Lipimala).Munshiram, 1971, 223, 84, pls. 75·00.

A survey of the various scripts of India ; The first part contains 24 Chapters and discusses the various aspects of Indian Palaeography; The second pt. Contains 84 plates and also gives appendix.

1138. OJHA, Ram Prakash, *Uttarī Bhāratīya Abhilekhō kā eka Sāmskṛtika Adhyayan.* (From 232 B.C. to 161 A.D. Lucknow, Prakashan Kendra, 1971, 2; 130, ii P. Rs. 7·75.

(A cultural Study of Epigraphy of Northern India.)

1139. OMAN, Giovanni. "on Eight coins of Akbar found in a rock Shelter near Ghālīgai, Swat". *EW*, XX (1—2), 1970, 105—107.

1140. OMPRAKASH, and others. "Mughal Silver Curreney—a Critique. *IESHR*, VII (1), 1970, 109—150, 3 tabs.

Questions the proposed sources of silver supply for India; examines the estimates of silver curreney in circulation and the price data.

1141. PANDEY, C.B. "*The Sātavāhana Coinage*" *JGJRI*, XXVI (1—3), 1970, 637—656,

A study of some of the problems of Sātavāhana Coinage : Classification, identification and date.

1142. PANDEY, Deena Bandhu. "A Rare Coin of Achyutar". *JNSI*, XXXII (pt I), 1970, 78—79.

1143. PANDEY, Deenabandhu. "The Significence of the terms kapardaka—Purāṇa and Kapardaka—Voḍi" *JNSI*, XXXIII (1), 1971, 105—106.

1144. PANDEY, Deena Bandhu. "The Hydaspese—Battle

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Commemorative Medal of Alexander the Great—A Fresh Approach." *JNSI*, 33, (2), 1971, 1—7.

Examines the medal under study which is found in two types. The first was found at Khullum in Bokhara by A. W. Franks and the other was found some-where in Babylonia ; now in the British Museum.

1145. PANDEY, Deena Bandhu. "Numismatic data in the Amarakośa", *BAIHA*, XI, 1968, 81—83.

Numismatic terms current in the Gupta period, referred to in the *Amarakośa*, are *rūpya—rūpyādhyakṣa, niṣka—naiṣkika, kārṣāpaṇa, karṣa, paṇa kākinī* ; the coins of gold, silver and copper were produced by stamping.

1146. PANISH, Charles K. "The Coinge of Ladahh." *ANSMN*, XVI, 1970, 185—188, pls 38

1147. PANNEERSELVAM, R. "Further light on the Bilingual Coin of the Sātavāhanas" *IIJ*, XI (4), 1969, 281—88.

1148. PARMAR, Brajamohan Singh. "Madhyakālīna Rājasthāna ke sikke", *SP*, XXII (3), 1971, 49—56.

A study of the coins of medieval Rajasthan.

1149. PARMAR, Brajamohan Singh. Sikkō mē loka—pratīka. *RBh*, XIII (4), 1971, 55—58.

Some important figures found on the coins are Sūrya, Candra, trikoṇa—ṣaṭkoṇa, aśvattha, parvat, nandina, sarpa, dhvaja—stambha, gaja, śvāna, nadī, puṣkara, machalī, svastika, Shuka, mānava, kalaśa etc.

1150. PARPOLA, Asko and others. *Decipherment of the Proto-Dravidian Inscriptions of the Indus Civilization. A first annoucement.* Copen hagen, The Scandinavian Inst. of Asian Studies, 1969, 72. The Scandinavian Inst. of Asi, Studies, special Pub. no 1).

Rev. *ZDMG*, 120, 1970, 420—421.

1151. PILLAY, K.K. "The Dalavāipuram plates of Parāntaka Vīranārāyaṇa". Raghavan Feli. Vol. 1971, 159—165.

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1152. PLANT, R. J. "Hindu Temple Coins". *SCMB*, 629, 1971, 7—8.

Rama—tankas were tokens made of defased silver.

1153, PLANT. R. J. "Indian Native States. *SCMB*, 626, 170, 356—359.

Gives Nāgarī alphabet and numerals for easier reading of the Coins.

1154. PRASAD, Hari Kishore. "The Economic Aspect of Coins of Northern India between 185 B. C. and 320 A. D." *INC*, VII, 69, 36—44.

Discusses the metal and metrology of the Coins issued in India between the fall of the Mauryas and the rise of the Guptas.

1155. PRASAD, P.C. "The Importance of Coinage in Varta—the science of Economics". *INC*, VII, '69, 91—99,

Explains the origin and development of coinage in India.

1156. PRASAD, P. R. K. "A New Variety of Vishnukundin Coins from Vidarbha". *JNSI*, 34 (1), 1971, 80—93.

1157 PRASANNA, Kumud. "Chàlukya Inscriptions—A study" *JUB*, XXXIX (75), 1970' 343—361.

1158. PRIDMORE, F. "East India company s coinage of the Bengal Presidency. Murshidābad or the Calcutta Mint" ? *SCMB*, 625, 1970, 311—16.

1159. RAGHAVAN, V. "Cambodian Sanskrit Inscriptions". *PICO*, IV, 1970, 47—57.

Examination of the inscriptional compositsons from the literary point of view ; corrections and amendations of incorrectly reproduced lines.

1160. RAI, Upendranath, "Sindhu ghāṭī kī lipi" *ŚP*, XXI, (3), 1970, 70—72.

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1161. RAMAN, K. V. and others. "A New Tamil Brahmin Inscription in Arittapattī". *JIH*, XLIX, 1971, 228—232.

1162. RAMESH, K.V. "Bantra Inscription of Nripamallaraja" *Ep. I*, XXXVIII, (1), 1970, 28—26.

Records a political agreement entered into by four persons, viz. King Nripamallaraja, a Katambha ruler, Rāchamallan-Dugarāja, Narasingan-Dugaraja.

The geographical names mentioned in the record are Sādanura, Kukke, Kotivalli, Valla and Vāranasi (north). Lines 20—23 are a curse upon those who fail to abide by the terms of the treaty. With text.

1163. RAMESH, K. V. "Dharesvara Inscription of Hayvannarasa, Saka 1005". *Ep. I*, XXXVIII (7I), 1971, 66—68.

With photo and text.
Written in Kannada, in Kannada characters of the second half of the 11th century, dated Saka 1005. Registers a grant of two agras to the deity Dhāresvara by Chaṭṭabarasi, the Paṭṭamahadevi of Hayvaṇṇarasa. The grant states that the tax (teru) income from five *mūḍes* of land called *Kaṁchiya-barada-bhūmi* was granted for the offering of the *agras* to the god. The inscription, important for the regional history of North Kanara, belongs to the period of Vikramāditya VI, the Cālukya emperor of Kalyāna.

1164. RAMESH, K. V. "A Fragmentary Sarada Inscription From Hund". *Ep. I*, XXXVIII (II), 1971, 94—96.

1165. RAMESH, K. V. and Subramaniyam, V. S. "Uttaresvara Grant of Kakatiya Rudramba, Saka 1211." *Ep. I*, XXXVIII (II), 1971, 76—93.

1166. RANA, S. S. "King Candra of Meharauli iron Pillar Inscription" *JGJRI*, XXVI (1—3), 1970, 669—675.

Establishes the identity of Chandra of MIPI with Chandragupta II.

1167. RAO, M. Rana (Comp. Ed,), *Inscriptions of Andhra Pradesh*, Vol. II, Tirupati, 1968, 35.00.

Rev : *JIH*, XLIX, 1971, 352—63.

1168. RATH, A. K. "Further Light on Śrī Havṣadeva of the Pasupatinath Temple Inscription." *VIJ*, IX (1), 1971, 125—129.

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1169. RAY, S. C. *Numismatic Evidence of a New Monarch of the Gupta Period.* *JNSI*, XXXII (I), 1970, 35—39.

1170. RHYS DAVIDS, T.W. "The Dondra Inscription", *IA*, I, 1971, 329.

1171. RICE, LEWIS. "Nagamagala copper plate Inscription" *IA*, II, 1971, Rep., 155—161.

1172. RICE, LEWIS. "Jain Inscriptions at Sravana Belgola". *IA*, II, 1971, 265—66, 322—24.

1173. RODE, V. P. *Catalogue of Coins in the Central Museum, Nagpur. Coins of the Mughal Emperors,* Part 1. Bombay, Directorate of Archives and Archaeology, 1969, 360, 24 pls.

1174. ROTHERMUND, Dietmar. "The Monetary Policy of British Imperialism". *IESHR*, VII (1), 1970, 91—107.

1175. SADHU RAM. "Ayodhyā stone-Inscription of Dhanadeva". *JGJKSV*, XXVII (1—2), 1971, 95—99.

Three characteristics—(1) shortening of the verticles, except in the case of '*la*' (2) the tendency towards using top-marks, (3) the thickening of the tops which is the inchoative stage of the later nail-headed variety. The inscription serves as a key to the understanding of the gradual course of evolution of the Indian alphabet.

1176. SADHU RAM. "Pehowā Praśasti of Mahendrapāla". *JHS*, (1), 1969, 16—25.

Composed in Skt. verse, Nagri script with ornamental mātrās; building of a triple temple of Viṣṇu by three brothers; A. D. 895.

1177. SADHU RAM. "Gwalior Inscription of the Gurjara-Pratihāra King Bhoja. (A Revised study)" *JGJRI*, XXVI (1—3), 1970, 591—616.

1178. SAHAI, Sachchidanand. "Medium of Exchange in Ancient Cambodia—A Study in the Contemporary Economic life. (600—800 A. D." *JNSI*, XXXIII (1), 1971, 90—104.

1179. SANKARANARAYANAN, S. "Ṛṣika and Ākara". *JAIH*, IV (1—2), 1970, 158—65.

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1180. SARKAR, H. "Some Early Inscriptions in the Amarāvatī Museum". *JAIH*, IV (1—2), 1970—71, 1—13.

1181. SARKAR, H. "The weight Standards of Silver Punch—Marked Coins". *JNSI*, XXXII (pt I), 1970, 1—13.

1182. SARMA, I. Karthikeya. "Ābhīra Vasuṣeṇa's Inscription at Nāgārjunakonda". *Indica*, 7 (1), 1970, 1—18.

1183. SASTRI, K. A. Nilakantha. "A New Pāṇḍya Copper Plate". *PICO* III (2), 1970, 724—27.

Throws light on the chronology of fhe Pāṇḍyas of the ninth and early tenth centuries A. D. and their relations with the contemporary Pallavlas and cholas.

1184. SASTRY, S. Anand. "New light on Rānā Kumbhā's Praśastis". *JOI*, *XIX*, (4), 1970, 428—39.

1185. SCHLIN GLOFF, D. "Stamp Seal of a Buddhist Monastary". *JNSI*, XXXI, (1), 1969, 69—70 pls 7—8.

Describes a rock crystal seal of the Kushān period.

1186. SCHNEIDER, U. "Zum Stammbaum Der Grossen Felseninschriften Aśokas". *Indologentagung*, Wiesbaden, 1971, 224—237.

1187. SELLE, Johannes. "A Silver Tankah of Nusrat Shah". *JNSI*, XXXI, (1), 1969, 76—78 8 pls.

Nusrat Shah ruled 797—800 H./A. D. 1387—1390 and was among the last of the Tughlaqs.

1188. SETHI, R. K. "Coins of the Makarāi, State". *JNSI*, XXXI, (1), 69, 81—8 pls.

Describes two Coins of the Makarāi State of Centra India.

1189. SETHI, R. K. A "Copper Seal of the Gupta Period". *JNSI*, XNXI, (1), 1969, 74—75, 8 pls.

1190. SETHI, R. K. "Soter Megas. The Unknown Kushāna King". *INC*, VII, 1969, 56—58.

1191. SETHI, R. K. "Earliest known Coin of Shahjahan Minted During the Reign of Jahangir". *INC*, VII, 69, 73—75,

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The Coin commemorates the conferring of the title Shahjahan on Jahangir's son because of his military success in Deccan in the same year.

1192. SETHI, R. K. "Counter-Struck Vithoba Coin of Aurangzeb—an Explanation" *JNSI*, 33, (1), 1971, 137—138.

1193. SETHI, R. K. "A Unique Coin (?), of Shah Alam II—A Reconsideration". *JNSI*, 33 (1), 1971, 138—139.

1194. SHARMA, R. C. "A New Inscription From Mathura". *JOI*, XXI (1—2) 1971, 103—106, fig. 1.

About a red sand stone horizontal slab measuring 93—23 cms., flanked by two auspicious symbols Mangalghat and Swastik, consisting of two lines (Museum No. 71.8), assigned to early Kusāna period C. 1st century A. D. ; mentions several new names e. g. Gotiputra and *Kotsī—putra*.

1195. SHARMA, Rajkumar Lal. "Aspects of Feudalism in the Kalachuri Inscriptions". *PICO*, III (2), 1970, 758—66.

A study of the inscriptions belonging to the various branches of the Kalachuri dynasty, throwing light on the feudal system in the post-Harsha period of ancient India.

1196. SHARMA, Ram. "Two Paramara Inscriptions from Malwa." *Ep.* I, XXXVIII, (1), 1970, 33—36.

The first is the Pathāri inscription referring to the reign of the king Jayasiṁhadeva in Skt. language. The second is engraved on the left pillar of the east pocrh in the temple of Nīlakanthesvara at Udaipur (M. P.). It mentions Maharajadhiraj Jayasiṁgh who is considered as the third ruler of the Paramāra dynasty of Malwa. The inscription points to the affluent state of affairs in Malwa under Jayasiṁha III in 1310 A. D. ; with text.

1197. SHASHIKANT. *The Hāthīgumphā Inscription of Kharavela and the Bhabru Edict of Asoka—A critical study.* Delhi, Prints India, Mori Gate, 1971, 16—111, —18 pls. 2 maps, 30-00.

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Rev : *VIJ*, X (1—2) 1972, 185—84.

With the Hindi version of the epigraphs, detailed Bibliography, palaeographic chart, 18 pls, 2 maps.

1198. SHASTRI, Ajay Mitra. "An Interesting cast copper coin From Vidarbha". *JNSI*, 33 (1), 1971, 112—114.

1199. SHASTRI, Ajaya Mitra. "Some Observations on the Hisse-Borala Inscription of Vākāṭaka Devasena", *JGJRI*, XXVI (1—3), 1970, 617—28.

1200. SHARMA, G. B. "A seal and sealing from Ludhiana District". *JNSI*, XXNI (1), 1969, 75—76—2—3 pls.

Discusses a rare oval copper seal of Sri Somagupta and a terracotta seeling found at Sanghol.

1201. SHASTRI, H. G. "Magodi Plates of Suvarnavarsa Karkaraja'. *JOI*, XX (3), 1971, 271—279.

The plates, three in number, brought from Magodi 7 km. NW of Dehgam in Ahmedabad District, contain two holes each near one longer side, but the rings for fastening together, are missing. The pls. measure 27.5—21.00 cm. each and weigh 3 kg. 450 gm. in all. These record a complete grant of land. Plate A. bears 20 lines, Pl. B 19 and 23 lines on its two sides respectively, Pl C. bears 28 lines. It commences with the symbol Om and the benedictory verse invoking Hari and Hara. The donor is king Suvarnavarsa Karkarāja, the son and successor of Indraraj. It contains the eulogy of Govindaraja I, Karkaraja I, Dantidurgaraja, Krishnaraja, Govindaraja II, etc.

The recipient of the grant was a Brahmana—named Bhatta Nennasya—a resident of Kānci belonging to Kāṇva Gotra.

1202. SHASTRI, H. G. "Tarasādī Plates of Amoghavarsa I." *JOI*, XX (2), 1970, 155—62,

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About the three copper plates measuring 31.5—22.0 cms, excavated at Tarasādī, Gujarat State, bearing the symbol of seated Garuda, holding serpents in both the hands; the plates bear lines 17. 20 and 23 respectively; western script used in the Rāṣṭrakūṭa records of the ninth century; the eulogistic verses refer to Govindarāja I, Karkaraja I, Indraraja I, Dantidurgaraja, Krishnarāja I, Govindaraja II and III, Dhruvarāja and sharva, the last being the *donor* of the grant ; the grant issued by Amoghavarṣa was intended to provide for the rites of bali, caru, Vaiṣvdeva, agnihotra, atithi and five mahāyajñas.

1203. SHRE SHTHA, B. N. "Coinage of Yoganarendra Malla to Indra Malla of Patan". *JNSI*, 33 (2), 1971, 93—113.

coin-tpes, list of coins.

1204. SINGH, J. P. "A religious study of the Indo-Greek Coins. ' *JNSI*, XXNIII 33 (2), 197I, 8—24.

The coins of Indo-Greek betray their firm belief in the Greek traditions and duties. Certain important Greek personages were either attracted towards Indian religions or adopted them for political reasons.

1205. SINGH, Om Prakash, "Obverse Device of Horseman lion slayer Type, of Prakāśāditya's Coins". *JNSI*. XXXIII (1), 1971, I22—125,

1206. SINGH, Sarjug Prasad. "Inscriptions on Terracotta Balls and a clay seal". *JAIH*, III (1—2) 1969— 70, 17—22, pls. 2 figs. 6.

1207. SINGH, S. P. "Discovery of Sri-vigraha coins in Bihar". *JAIH*, III (1—2), 1969—'70; 285—286.

A seminar at *CAS*

1208. SINGH. Sarjug Prasad. "The Sonepur Hoard of Ancient Indian coins." *JAIH*, III)1—2), 1969—'70, 256—257.

A seminar at the Centre of Advanced Study.

1209. SINGH, Sarjug Prasad. "An Inscribed stone from Sonapur." *JAIH*. III (1—2), 1969—'70, 269—270.

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A seminar at *CAS*.

Reddish in colour ; measure 4"—3"&8" ; figures of a donkey and a pair of Nāga; inscription *Ubhavaśa* in Brāhmī lipi ; shows prevalance of serpent cult in ancient Bihar; belongs to 3rd century B. C.

1210. SINGH, S. P. "A Note on Śrī-Vigraha Coins from Bihar'. *JNSI*, XXXIII (2), 1971, 73—77.

Holds that Some of the Śrīvigraha type coins are a close copy of the of the Śrī madādivārāha drama of Bhoja I, and not far removed in date while there are a number cf coins of this series which may be assigned to a much later date on palaeological grounds.

1211. SIRCAR. D. C. *Studies in Indian Coins*. Delhi, Motilal, 1968, XII, 405, Rs. 60.00.

Rev : *JAOS*, 91 (4), 1971, 549 ; *JRAS*, (2). 1970, 226—27.

Numismatic studies in India ; Śatamāna and Śāṇa ; Kauṭilya and Buddhaghoṣa on coins; silver coins of Vasiṣṭhīputra Sātakarṇi ; coins of Mahisa kings ; coins of Semi-independent rulers ; date of Isvaradatta's coins ; Peṭlūripālem Hoard ; Tribal coins, coins of Kumaragupta I, Harigupta and Rāmagupta ; coin of Muhammad-Bin Sām and Prithviraj, coins of Kākatīya Pratap Rudra I ; Gajapati Pagoda, Ganga Fanam and Rāma-taṇkā ; coins of Bhairava Singh ; Maratha Mint under tbe Peshwas ; cowrie-shell ; Rupee and Pice. Appendices.

1212. SIRCAR, D. C. "A Note on the Hoards of Early Indian Coins". *JNSI*, XXXIII (1), 1971, 119—120.

1213. SIRCAR, D. C. "Paramadaivata". *PICO*, III)2(, 1970, 786—88.

The meaning of the rare epithet *Paramadaivata* found in the copper-plate grants of the Gupta age, discovered in Razshahi and Dinajpur districts ; the attribute used for

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the Gupta monarchs—Kumargupta] I (55 A. D.) and Budhagupta (477—94) A. D., as a royal epithet means "a great devotee of the gods in general or of one of the great gods".

1214. SIRCAR, D. C. "New Delhi Inscription of Asoka" *Ep.I*, XXXVIII (1), 1970, 1—4.

The present Asokan inscription, found at New Delhi, was meant for the people of the ancient Indraprastha, located near Delhi which was one of the flourishing cities during the Maurya age. It is written in Early Brāhmi script, in Pkt. language; akṣaras are not of uniform size ; mentions Jambū-dvīpa, which indicates the Maurya kingdom ; Gives text with tr. in English.

1215. SIRCAR, D. C. *Date of the Mankuwar Buddha Image Inscription of the time of Kumaragupta I*, *JAIH*, III (1—2), 1969—'70, 133—137.

A note.

1216, SIRCAR, D. C. "Andhan Fragmentary Inscription of Caṣṭana, year 11." *JIH* 48 (2), 1970. 253—267.

1217. SIRCAR, D. C. "National Museum Image Inscription of the time of Mahīpāla" *JAIH*, III (1—2), 1969—'70, 280.

A note in a seminar at *CAS*.

1218. SIRCAR, D. C. *Cleveland Museum Image Inscription of yeor 313* *JAIH*, III (1—2), 1969—70, 280.

A note in the seminar at *CAS*

1219. SIRCAR, D. C. "Vidiśā Jain Image Inscription of the time of Rāmagupta" *JAIH*, III (1—2). 1969—'70, 145—151.

A note.

1220. SIRCAR, D. C. "Alleged Inscription of kharavela," *JAIH*, III (1—2), 1969—'70, 275,

A seminar at *CAS*

Inscription found at Guntupally in the west Godavari District, published in the Andhra Pradesh Archaeological series, ascribed to the Kalinga king Khāravela; points to

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Mahāmeghavāhana rule in the Godavari region long after Khāravela (1st century B. C.).

1221. SIRCAR, D. C. Text and Translation of Some Chandra Inscription from East Bengal. *JAIH*, III (1—2), 1969—'70, 275.

A seminar at *CAS*

1222. SIRCAR, D. C. "*Nigama and Sreṇī*" *JAIH*, III (1—2), 1969—'70, 277 278.

A seminar al *CAS*.

The institution called Adhikaraṇa in the records like Damodarpur plates-is same as the nigama-sabhā mentioned in a Nāsika inscription of 120 A. D. ; exercises some sort of Jurisdiction over the śreṇīs or guilds; *nigama* later meant the mercantile population or corporation of a town.

1223. SIRCAR, D. C. "Rāmagupta of the Vidiśā Inscriptions" *JAIH*, III (1—2), 1969—'70, 286.

A seminar at *CAS*

1224. SIRCAR, D. C. "Some Epigraphic and Manuscript Records". *JAIH*, III (1—2), 1969—'70 30—49.

A criticism of paper entitled *the Guntupally Brāhmī Inscription of Kheravel* by Dr. R. Subrahmanyam. Pub. by Govt. of Andhra Pradesh. Hyderabad, 1968, Epigraphical series No. 3.

1225. SIRCAR, D. C. "Nihilapati Nihelapati" *JAIH*, III (1—2), 1969—'70, 137—141.

Nihilapati Kuśalaprakāśa is mentioned as the executor or Dūtak in a copper-plate grant issued by Mahāsāmanta Mahārāja Samudrasena in the 7th century A. D. Often Pkt. words were adopted in Skt. inscriptions. Nihilapati means *nīlipati or nīlapati*—i. e. an officer in charge of indigo or indigo factories. Skt. *nīla* is nihela in Pkt. meaning "dyed with indigo".

1226. SIRCAR, D. C. "Indological Notes". *JAIH*, IV (1—2), 1970—71, 181—200,

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1227. SIRCAR. D. C. "Introduction to Indian Epigraphy and Palaeography", *JAIH*, IV (1—2), 1970—71, 72—136.

1228. SOHONI, S. V. "Indo-Ceylonese Numismatic collaboration". *INC*, VII, 1969, 69—72.

1229. SOHONI, S. V. "Two Lion-slayer coin Types of Kumāragupta I". *INC*, VII, 1969, 59—62.

1230. SOHONI, S. V. "City Goddess Pushkalavati". *INC*, I, 169, 83—85.

Discusses the identity of the goddess depicted on a gold coin in the British Museum. The goddess holds a lotus and not a club.

1231. SOHONI, S. V. "The Elephant Rider Coin Type of Kumāragupta I" *INC*, VII, 1969, 63—66.

1232. SOMANI, Ramvallabha. "Pokaraṇa ka do śilālekha" *ŚP*, XXII (2), 1971, 67—69.

Belongs to (1) Parmar ruler Ghinghaka (V. S. 1070), and (2) Guhila rulers (V. S. 1070).

1233. SOMANI, Ramvallabha. "Chittaur durga ke aprakāśita Jaina lekha". *ŚP*, XXI (3), 1970, 56—58.

1234. SRIVASTAVA, Baliram. "Weights and Measures in the Amarakosha." *JNSI*, 33 (2), 1971, 118—119.

1235. SRINIVASAN, C. R. "Five Chera Inscriptions from the Kongu Country." *Ep.I.*, XXXVIII (1), 1970, 37—42.

1236. SRINIVASAN, P. R. "A Charter of Kulika Viraprachandadeva." *Ep.I.*, XXXVIII (II), 1971, 63—65.

The present copper-plate inscription is dated in the 1st year of the reign of the chief named Vīraprachaṇḍadeva belonging to Kulika-vaṁśa and records the grant made by him of the village Vajapāṭṭi included in Gokarṇa-Vishaya. The donee was the Brahmin Bhataputra Ugranandi.

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With photo and text.

1237. SRINIVASAN, P. R. "Mathurā Pillar Inscription of the Gupta year 61". *JAIH*, III (1—2), 1969—'70, 113—122.

Examination of the facsimile of the record.

1238. SRINIVASAN, P, R. "Note on Eraṇ Stone-Pillar inscription of Śrīvikram". *JOI*, XX (1), 1970, 51—55.

Proves that Eraṇ inscription belonged to the time of Candragupta II. The inscription is deposited in the Indian Museum, Calcutta and was edited by Fleet in the *corpus Inscriptionum Indicarum*, Vol. III, p. 18—21, with a reproduction.

1239. SURI, C. L. "Varada Inscription of Chahamana Samantasimha, Vikrama 1347." *Ep.I.*, XXXVIII (1), 1970, 43—45.

With text and photo.

1240. TANDON, R. C. "A Commemorative Śuṅga sealing from Kauśāmbī". *JNSI*, XXXIII (1), 1971, 29—52.

1241. THAPLYAL, Kiran Kumar. "Imperial Gupta Seals. A Review", *JNSI*, XXXIII (1), 1971, 49—60.

1242. TRIPATHI, L. K. "Coins as Source of Economic History." *JNSI*, XXXIII (1), 1971, 1—14.

1243. TUCCI, Giuseppe. "Preliminary Account of an Inscription from North-Western Pakistan". *EW*, XX (1—2), 1970, 103—104, with photo and transcription.

The inscriptton contains the names of some kings and a date. It begins with an invocation to Ganesh, followed by the date *samvat 120*, etc. It's purpose is to Commemorate the foundation of a Maṭha, located in Marmalika, by Ratnamaṇjarī, daughter of a certain Danuma, bearing the title of *Mahārājadhirāja-kirātapakṣābhimukha*. It is inscribed in poor Skt., perhap belongs to 8th-9th cent.

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1244. UPADHYAYA, Vasudeva. *A study of Ancient Indian Inscriptions*, Patana, Prajnā Prakashana, 1970, Rep., 225 Rs. 12.00.

1245. VACEK, Jaroslav. "The Problem of the Indus Script", *Ar Or.*, 38, 1970, 198—212,

1246. VANAJA, B. "A gold coin of Śrī Varaguṇa". *JNSI*, XXXII (1), 1970, 05—86.

1247. VARMA, Ishvaranand. "Abhilekhō ke liye sandarbha sādhana'. *IAr.*, 20 (1) 1971, 51—54.

1248. VARMA, Rama. "First prince of Travankor Inscription in the Pagodas of Tirukurangudi in Tinnevelli and of Suchindram in S. Travankor". *IA*. II. 1971, Rep., 360.

1249. VERMA, T. P. "Chandragupta-Kumāradevī Coin Type", *JNSI*, XXXIII (1), 1971, 44—48.

1250. VERMA, T. P. *The Palaeography of Brahmi Script in north India* (from (236 B. C. to C200 A. D.). Varanasi, Siddhartha Prakashan, 1971, 10, 137, 71, 6.

1251. VERMA T. P. "A study on Manufacturing of coins in Ancient India as Revealed from the Arthaśāstra". *JNSI*, XXXIII (2), 1971, 25—36.

> There were three systems of manufacturing coins prevalent in ancient India—(1) Punching system (2) casting system (3) die-striking system. The first one is the earliest technique employed in the ancient India.

1252. WAKANKAR, V. S "Coins from Kayatha." *INC*, VII, 1969, 83—86.

> Coins excavated near Ujjain include punch-marked and cast coins of the ancient period and coins of the Malwa Sultans and of the Mughals.

1253. WAKANKAR, V. S. "A New King Ujjain". *INC*. VII, 1969, 67—68.

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Describes two coins from Ujjain—one bearing an arrowed wheel, fish in a pond, a tree on a hill with the legend (*Rathi Madano*). The other coin, instead of a tree on the hill, depicts a tree-in-railing and the legend (*Savitasa*). The reverse has the Ujjain symbol.

1254. WHITEHEAD, R. B. *Indo-Greek Coins.* Varanasi, Indic Academy, 1971. rep,, XII, 217. illus., 45.00.

A Catalogue of coins in the Punjab Museum, Lahore.

1255. WHITEHEAD; R. B. *Indo-Greek Numismatics*, (Excerpts from Issues of the Numismatic Chronicle, 1923—1950). Chicago, Argonaut, 1970, 144.

GEOGRAPHY

1256. AGRAWAL, Kanhaiyalal. "Karuṣa kā aitihāsika bhūgol." *BAIHA*, XI, 1968, 107—117.

Location of Karuṣa janapada according to literary sources.

1257. BOROOAH, Anundoram. *Ancient Geography of Assam.* Gauhati, Pub., Board, 1971, 107. Rs. 20.00.

1258. BOSE, Babu Rasabihari. "Mandara Hill." *IA*, I, 1972, 46—51.

For "Col. Francklin's Account of Mandara Hill" see pp. 51—54.

Mandara hill—situated in the midst of a large plain near Bausi, is important for mythological point of view,

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and is even mentioned in the accounts of the famous deluge episode.

1259. BRADLEY, A. M. "On the Identification of various places in the kingdom of Magadha visited by the Pilgrim Chi-Fah-Hian (A. D. 400-415)." *IA*, I, 1971, Rep., 18—21, 69—74, 106—110.

1260. CHAKRAVARTY, Chunilal. "The Meru." *JAIH*, III (1-2), 1969—1970, 123—129.

Meru-parvata as the nucleus of the Purāṇic conception of the mountain system embraces the plateau of Western Tibet between the Kailāsa in the east and the Muztagh range on the West and between the Himavat on the South and the Kuenlun range on the north.

1261. DAS, Nobin Chandra. *Note on the Ancient Geography of Asia : Compiled from Vālmīki Rāmāyaṇa.* Varanasi, Bharat Bharati, 1971, 104, Rs. 15.00.

First pub. in 1896.

1262. DEY, Nundo Lal. *The Geographical Dictionary of Ancient and Medieval India.* Munshiram, 1971, 278, map. 70.00.

About the identification and exact location of Ancient and modern place-names of importance in the history of India ; analyses the changes and mutilations of original place-names which are governed by the rules of Prakrit grammar.

1263. KANWAR, H. I. S. "Geography of the Taj." *IAC*, XX (1), 1971, 36—46.

Gives the details of the site and the architecture of Taj-Mahal.

1264. KARMALKAR, Vinayakrao. "Ancient Dwarka And its Location." *PICO*, III (2), 1970, pp. 668—671.

Kuśasthalī or Dvārāvatī was in precints of Raivataka

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mountain. Fortress was on the mountain top. The present day Girnar mountain is old Raivatak. After Kathiawar was colonised in the 12th century the Vaiṣṇavas could not trace out ancient Dwārkā because there was then Girinagara at the fort of Girnar. Hence a myth or story was created that ancient Dwārkā of the Mahābhārata period was inundated by sea.

1265. LALMAN. "Discovery of Ancient Chandigarh." *VIJ*, IX (2), 1971, 368—373.

The excavation in sector 17 near the Central State Library, consists of the sherds, bones, red ware pottery (dishes-on-stand, dishes, bowls, beakers, water jars, large storage jars, cooking jars etc.), toy cart wheel, carnelian beads, ornaments, nine skeletons duly provided with the grave goods (earthen ware, ornaments, terracotta toy cart wheel) of the Harappan Culture.

1266. MANDALIK, Shantilal. "Mandava—eka prācīna Jaina-tīrtha." *Śramaṇa*, XXI (7), 1970, 24—30.

1267. MISRA, R. P. *Medieval Geography of India*. New Delhi, *NBT*, 1970, 205. 10.50.

1268. MUKHERJEE, B. N. *A Habitat of the Parodai* (—Pāradas). *JAS*, X (1-4), 1970, 83.

MBh. II, 47, 9-10 refers to Pāradas as "living near the see and on the other side of the Sindhu." Ptolemy VI, 21, 4 also places Paradene in Gedrosia (in Baluchistan). Hence it appears that one of the habitats of the Pārada people was once in Baluchistan.

1269. MUKHERJEE, B. N. *Ptolemy's Emporion*. *JAS*, X (1-4), 1970, 86.

Many towns on or near the sea-coast of East Africa, Arabia, India and S. E. Asia are named by—Ptolemy as *emporia*. The word in question is used in a restricted

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sense and denotes "an oriental market town, lying on or near the sea-coast and beyond the imperial frontiers of Rome." It is "in agreement with the discovery of a Roman trading station near Pondicherry, identifiable with *Podouke emporion* of Ptolemy."

1270. MUNI, Mahendra Kumar. "Pāvā Kahā ? Gaṅgā ke dakṣiṇa yā uttara mẽ ?" *Śramaṇa*, XXI (11), 1970, 23—24.

1271. NATH, S. "An Identification of Makhakṣetra of Vālmīki's Rāmāyaṇa. *JOI*, XX (1), 33—35.

Makhabhūmi mentioned by Vālmīki, is traditionally associated with the *putreṣṭi* sacrifice of Daśaratha. *Makhabhūmi* is the present Makhauṛā in the Basti district (U. P.). The site served the purpose of ancient traditional *yajñabhūmi* from the later Vedic period onwards. The *Mahābhārata* and Purāṇas are well acquainted with the site.

1272. NATIONAL GEOGRAPHICAL SOCIETY OF INDIA. *India : A Regional Geography*. 1971, XX, 992 P. illus. maps. Rs. 125.00.

1273. PANDEYA, Ramji. "Prācīna Bhāratīya bhūgola Vidyā." *Prajñā*, XVII (1), 1971, 155—169.

1274. PANDE, SHYAMA NARAIN. "Identification of the ancient land of uttarakuru." *JGJRI*, 1970.

1275. PANIKKAR, K. M. *Geographical factors in Indian History*, See *History*.

1276. PHOGAT, Silak Ram. "A Note on the Old Course of the Yamuna." *JHS*, III (1), 1971, 9—10.

1277. PRASAD, Ram Chandra. *Early Travellers in India. A Study in the Travel literature of the Elizabethan and Jacobean periods with particular reference to India*. Patna Univ., 1965, 392.

Rev : *WZKSAIPh*, XIV, 1970, 221—222.

1278. ROWLAND, JOHN. "Mount Abu." *IA*, II, 1971, Rep., 249

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1279. RAMSAY, W. "The hill of Sapta Śṅga." *IA*, II, 1971, 161 Rep., 161.

1280. SANKALIA, H. D. "Dwarka in Literatures and Archaeology." *ŚPP*, XI (2), 1971, 14—30.

> "The Dwarka, described in such a great detail as a second tīrtha by the *Harivaṁśa* probably came into existence after the second submergence in the sea of two earlier Dvārakās ; because it gives very minute description of so many temples and this could have been possible only by a writer who had probably visited Dvārakā and seen the temples. But the writer was quite sure that Dvārakā which he was describing was twice submerged into the sea and therefore the earlier Dvārakā he thought, belonged to Srī Krishna. Of course, of this we have no positive evidence excepting the fact that it is possible to say that the earliest Dvārakā was founded, at least in the 1st-2nd century B. C.—A. D."

1281. SANKARANARAYANAN, S. "Ākara" and "Ariake." *ABORI*, LII (1-4), 1971, 221—224.

1282. SIRCAR, D.C. "Indian Influence on the Geographical Names of South-East Asia." *Vivekananda Vol.*, 1970, 41—46.

1283. SIRCAR, Dinesh Chandra. *Studies in the geography of Ancient and Medieval India* (Ed. 2). Delhi, Motilal, 1971, 400. 45.00.

> Chakravarti kṣetra, Catur-dvīpa and Sapta-dvīpa, Purāṇic list of peoples, rivers, account of 56 countries, Gauḍa, Vaṅga and Vaṅgāla, Prāgjyotiṣa, Odisa, Daśārṇa, Aśmaka, Kāmboja, Pāncāla, Mālava, Ganga, etc.

1284. SIRCAR, D.C. *Bhakti Cult and Ancient Indian Geography*. Calcutta, University of Calcutta. 1970 p. 228, Rs. 12.50.

> Part I—The Bhakti Cult, Part II—Ancient Indian Geography, Index.

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1285. SUKUL, Kuber Nath. "Original Sites of some Important Temples of Varanasi." *JGJRI*, XXVI (1-3), 1970, 771—724.

> Throws light on the original sites of the temples of Viśveśvara, Kālabhairava, Vīreśvar, Kedāreśvara etc.

1286. TAWNEY, C.H. (Tr.) "The Pilgrimage to Satrunjaya and other holy places. Prabandhacintāmaṇi." *JJ*, V (4), 1971. 231—235.

1287. TOGAN, Z. V. *The Topography of Balkh Down to the Middle of the Seventeenth century*. *CAJ*, XIV, 1970, 277—288.

1288. VYASA, Suryanarayan, "Rāmāyaṇa kī Laṅkā." *VJ*, XX (1-2), 1971, 101—105.

1289. WESTMACOTTE, VESEY. "Old Roads and sites in Bengal." *IA*, III, 1971, Rep., 123.

1290. YULE, H. *The Geography of Ibn Batuta's Travels—his voyage to China*. *IA*, III, 1971, Rep., 242.

1291 YULE, H. "The Geography of Ibn Batuta's Indian Travels." *IA*, III, 1971, Rep., 114. 209.

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II. THE ARTS

ARCHITECTURE, SCULPTURE AND PAINTINGS

1. AALL, Ingrid. *The Conflict of Tradition and Change in the work and Public Image of the Bengali Artist Abanindranath Tagore : A Study of the Dialogue between Traditionalism and Modernity.* Chicago, 1971, 372.

2. AALL, Ingrid. "The Ajanta Murals : A Modern Perspective on Form and Content." *PICO*, III (2), 1970, 525—528.

   Buddhism is the soul and body of the Ajanta paintings. Their style may be called *Ajantaism*—born from the realisation of the truth by the artists through their inner eye.

3. AGARWAL, O. P. "Care and Conservation of Mural paintings." *SJM*, I-II, 1970-1971, 71—89.

4. AGRAWALA, PRITHVI KUMAR. "Identification of the So-called Nāgī Figures as Goddess Ṣaṣthi." *EW*, XXI (3-4), 1971, 325—29.

5. AGRAWALA, R. C. "Mātṛkā Reliefs in Early Indian Art." *EW*, XXI (1-2), 1971, 79—89.

   Mātṛkā (divine mothers).
   The Kuṣāṇa reliefs from Mathurā groups under the following heads—

   1. Seven females, Standing Together. 2. Females Seated side by side. 3. Skanda and Ṣaṣṭhī. 4. Skanda and Śakti (Rock-out Statues at Paṭharī, Rock-cut Reliefs near Deogarh). 5. Mātṛkās from Besnagar.

6. AGRAWALA, R. C. "Origin of Pallava Art : The Undavalli Caves." *EW*, XX (1-2), 1970, 108—119.

7. AGRAWAL, R. C. "Osiyā kī Yoganārāyaṇa Pratimā." *ŚP*, XXII (2), 1971, 66.

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Beautiful example of ancient Rajasthani Art.

8. AGRAWALA, R. C. "More Sculptures from the National Museum, New Delhi." *EW*, XX (3), 1970, 351—355, figs 11.

Describes a few early-mediaeval and mediaeval artistic stone reliefs of Yakṣa, Agni, Gaṅgā-Yamunā on Door-Jambs, Gaṇapati-Lakṣmī-Kubera, Ardhanārīśvara Śiva, Gaṇapati, Mahiṣamardinī.

9. AGRAWALA, R. C. "Newly Discovered Pañca-Gaṇeśa From Jaipur, Rajasthan." *JOI*, XXI (1-2), 107. pls 2.

10. AGRAWAL, R. C. "Rājasthān kī Mūrtikalā Mẽ Pañcha Gaṇeśa Evaṁ Anya Upalabdhiyā̃." *ŚP*, XXII 3, (1971) 20 27, 69—71.

11. AGRAWAL, R. C. "Hari-Hara in the National Museum, New Delhi." *EW*, XX (3), 1970, 348—355, figs 7.

The antiquity of the Hari-Hara motif can be traced back to the beginning of Christian Era. This motif developed during the Gupta period. With a single head, having matted locks of Śiva on one side of the head and the crown of Viṣṇu on the other half.

Describes the iconographic traits of the stone statues of Hari-Hara, preserved in National Museum, New Delhi, No. 63.995 ; No. L. 672 ; No. 61.484 ; No. 66.108.

12. AGRAWAL, R. C. "Mother and Child Sculptures from Śāmalāji and Rajasthan." *MUB*, XXIII 1971, 101—117. figs 17.

13. AGRAWAL, VASUDEVA SHARAN. "Yakshes and Nagas." *E. Anthro*, 24 (1), 1971, 1—6.

14. AHIR, D. C. "Temples of Kanum, the Pride of Himachal Pradesh." *Mahābodhi*, 79 (12), 1971, 442—43.

Describes the architecture, wall paintings and literary treasures of Buddhist temples.

15. ANAND, Krishna. *Early Mughal Painting*. New Delhi, Lalit kala Akademi, 1971, 4, 5 Col. plates. 12.00.

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16. ANAND, Krishna. "An Illustrated Hamza Namah Manuscript in Tubingen." *PICO*, III (2), 1970, 534—536.

Throws light on the nature of pre-Mughal painting in North India and also on the problem of the origin of the Rajput Court art.

17. ANAND, Mulk Raj. "The Great Wrestler—The Continuity under Maha-Malla." *Marg*, XXIII (4), 1970, 54—61.

18. ANAND, Mulk Raj. "Bhitargaon : Art and Architecture of Humanism." *Marg*, XXII (2), 1969, 2—23.

19. ANAND, Mulk Raj. "Himachal Heritage." *Marg*, XXIII (2), 1970, 1—48.

20. ANAND, Mulk Raj. "The Vision of the Rock and the Plastic Situation of the Panels." *Marg*, XXIII (3), 1970, 15—22.

21. ANAND, Mulk Raj. *The third eye ; a lecture on the appreciation of art.* Patiala, Punjab Univ., 1971. 2.50.

22. ANDHRE, S. K. *Bundi Painting*, New Delhi, Lalitkala Akademi, 1970, 1 Portfolio, 6 plates, Rs. 12.

23. ANKLESARIA, Soonu T. "Kushan Art in Bactria." *Prajñā*, 17 (1), 1971, 215—220.

24. APPASAMY, Jaya. *An Introduction to modern Indian Sculpture.* New Delhi, Indian Council for Cultural Relations, 1970, 40, 60 ills., 25.00.

25. APPASAMY, Jaya. "The Development of Modern Indian Art." *Bulletin*, IV (3), 1970, 32—38.

Distinction between traditional and modern Indian art ; traditional art as a kind of collective expression ; modern art as individualistic. The traditional art draws its theme from epics, myths and history, the modern art introduces new themes.

26. ARCHER, W. G. *Kalighat Paintings, Victoria and Albert Museum : A catalogue and introduction.* Her Majesty's Stationary Office, 1971, XIV—127. £ 3.50.

27. ASHER, Frederick M. *The Sixth—Through—Eighth-century Sculptures of Bihar*, Chicago, 1971, 254.

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28. AUBOYER, J. "Sept Terres Cuites de Style Śunga/Kāṇva au Musee Guimet, Paris." *Indologentagung*, Wiesbaden, 1971, 88—98.

29. AUBOYER, Jeannine. "The Sword As Depicted in Ancient Indian Art." *PICO*. III (2) Ap 1970, 537—541.

30. AVASTHI, R. S. "Khajurāho kī Nirṛti Pratimāyẽ (Nirṛti Images from Khajuraho)." *PICO*. III (2), 1970, 542—545.

A study of Nirṛti mentioned in the RV.

31. BAJPAI K. D. "South-East Asian Sculpture as a Source of Ancient Indian Civilization." *Md. Bh.*, XVIII (18), 1970, 1—4.

32. BALASUBRAHMANYAM, S. R. *Early Chola Temples : Parantaka I to Rajaraja I*, A. D. 907—985 Bombay, Orient Longman, 1971, XXXII, 351, XV, 156 illus. map. Rs. 95.00.

33. BALASUBRAHMANYAM, S. R. "The Ratha Vimāna." *Raghavan Fel. Vol.*, 1971, 148—150.

34. BANDYOPADHYAY, Samaresh. "Note on a Hermaphrodite Figure on A Silver Plate." *JOI*, XXI (1-2), 1971, 99—102.

35. BANERJI, Adris. "Erotic Sculptures in Orissan Temples." *JAIH*, III (1-2); 1969-70, 130—132.

The Lakulīśa images of the Orissan temples prove Orissa as a stronghold of the Pāśupata cult. Kāpālikas or Kaulas—a sect of Lākulīśas, were associated with the cult of the Yogini's and later adopted obscene practices. Matsyendranāth, Kṛṣṇapāda and Śaṅkarācārya failed to retract the people from the esoteric worship, whose origin seems to be pre-Aryan. Its germs are traceble even in the Upanisads. When Vedic religion and culture, Buddhism and Jainism declined, these obscene practices influenced the people's psychology. This is the cause of the presence of erotic sculptures in the Orissan Temples.

36. BANERJI, Adris. "Indo-Afghan Terracotta." *PICO*, III (2), 1970, 552—555.

A study of pottery types.

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37. BANERJI, Adris. "Rock Carvings of Bihar. A paper." *YBAS*, XII, 1970, 165—66.

38. BANERJEE, N. R. "Some Aspects of the Architecture of Nepal." *JOI*, XX (4), 1971, 418—430.

39. BANERJEE, P. and others. "Hindu Sculptures in Ancient Afghanistan." *Vivekananda Vol.*, 1970, 215—28.

40. BASAVARAO, M. "Identification of Sawankhalok Ceramic Wares in the Salar Jung Museum." *SJM*, III, 1971, 19—21.

41. BEACH, Milo Cleveland. *Painting at Bundi and Kota*, Harvard, 1969, 120—pls.

42, BEHERA, K. S. "Navagraha Architraves of Konarak Temple", *Bhāratī U.*, V (8), 1971, 25—35.

43. BHATI, Jagadish. "Rājapūta Evam Mogal Kalam ; Ek Tulanātmaka Adhyayana," *ŚP*, 23 (4) 1971, 55—58.

44. BHATTACHARYA, A. K. "Jain Kalā mē Pratīka Tathā Pratīkavāda". *Anekānta*, XXII 1971, pp. 196—200.

45. BHATTACHARYA, Bholanath. *Krishna in traditional painting of Bengal.* Calcutta, Indian Pubs., 1971, 60 25.00.

46. BHATTACHARYA, Chhaya. "India—A Major Source of Central Asian Art". *Vtvekauanda Vol.*, 1970, 289—98.

47. BHATTACHARYA. R. K. "Storeyed Buildings in Ancient India" *JAIH*, III (1—2), 1969—'70, 256.

A seminar at the centre of Advanced study.
The existence of Multi-storeyed buildings for rich people and for educational purposes; cites *Viśvakarmavāstuśāstra*, *Rāmāyaṇa*, *Mahābhārata*, *Mṛcchakaṭika* and *Kādambarī*. The tallest was of 16 storeys.

48. BHAVANANI, Enakshi. *Decorative Designs and Craftsmanship of India.* Bombay, Tarporewala, 1969, 109. 65.00.

Rev : *AP*, XLI (3), 143—44.
Deals in detail from the earliest to the present day, with the myriad decorative patterns found in various types of

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architecture, woven fabrics, embroidery, ornamental textiles, carpets, jwellery and interior decoration.

49. BHAYAWALA, Anakchandra. "Technique Employed in the Baroda Museum For Popularising Astronomy". *MuB*, XXII, 1970. 153—156.

50. BHOOTALINGAM, Mathuram. *Movement in Stone.* New Delh, Somani Pubs., 90—38 pls. 18.00.

Rev : *JOR*, XXXVI, 1970, 64.

On 10 early Chola temples, their art and the effect these temples leave on the spectators. The temples are the Nāgeswara temple of Kumbakonam, Kuranganath temple of Srinivasanallur, Agastisvara temple of Kilaiyur etc.

51. BHOWMIC, Suhrid Kumar. "A Note on the Patuas of Bengal" *Folklore*, XII (7), 1971, 251—257.

Patua (from *pat* with sufflx *na*), means professional artist earning his bread by icon-making ; the non-Aryan origin of the *Patuas* or *Patidar* ; three styles in Patua art—

(1) Tribal style in the Santali pats.

(2) Bengali or Hindu style (Kalighat Bazar painting).

(3) Popular style of Patua-art influenced by Rajasthani art.

52 BHOWMIK, Swarna Kamal. "Restoration of a painted Scroll—A Technical study". *MuB*, XXII, 1970, 1—42. Figs 20.

Deals with the art of painting on cloth, in its historical and teehnical aspects.

53. BHOWMIK, Swarna Kamal "Investigations on an Unpublished Metal Image. *MuB*, 1969, 53—60.

Iconographical peculiarities, prove that the image is a rare metal sculpture belonging to the beginning of the Christian era and is a sample of Gandhara style depicting *Sakyamuni* engaged in Tap ; the image is of

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importance for the history of the evolution of metallic sculpture.

54. BHOWMIK, Swarna Kamal. "An Analysis of some copper ora samples from Ambaji, Banaskantha District of Gajarat". *MuB*, XXII. 1970, 145—151.Fig. 1.

55. BHOWMIK, Swarn Kamal. "Restoration of a Fragmentary Metallic image—A Technical study". *MuB*, XXII, 1970, 135—143.Figs 4.

56. BHOWMIK, Swarn Kamal. "Some Viṣṇu stone images, in the Watson Museum, Rajkot". *MuB*, XXIII, 1971, 89—99. Figs 6.

57. BHOWMIK, Swarna Kamal. "Restorarion of Oil Paintings by a Gold Method using Synthetic Materials". *MuB*, XXII, 1970, 117—13, figs 5.

Some recent innovations in the treatment of oil paintings; drawbacks of the hot treatment with wax resin; Varnish treatment of canvas painting, which have suffered from mechanical damages; advantages of the new method.

58. BHOWMIC, Swarna Kamal. "Deleterious Action of light in Museum and Protective Measures—A Preliminary Survey". *MuB*, XXII, 1970, 57—82, figs. 3.

59. BHOWMIK, Swarna Kamal. "Conservation of Copper Plate Grants in Possession of Baroda Museum—A Technical study". *MuB*, XXII, 1970, 85—115, figs, 166.

60. BHOWMIK, Swarna Kamal. "A Concise History of Conservation of Antiquities and works of Art." *MuB*, XXI, 1969, I—18.

61. BHOWMIK, S. K. "Documentation of museum objects by means of catalogue cards, (with special reference to metallic art pieces and paintings". *MuB*, XXIII 1911, 119—125.

62. BHOWMIK, S. K. "Monuments of Archaeological importance in Saurashtra". *MuB*, XXIII, 1971, 73—83, figs. 2.

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Gives a brief account of the important architectural monuments of Saurashtra, together with political history and the architectural background ; Ancient monuments C. 4th cent. B. C. to 4th cent. A. D. ; Pre-chalukyan monuments of the early Mediaeval Period (c. 500 A. D. to 1950 A. D.) ; Chalukyan Monuments of the late mediaeval period (C. 950 to 1300 A. D.) : Mosqūes, palaces.

63. BHOWMIK, Swarna Kamal. "An Analysis of some ore samples from Rajasthan". *MuB*, 1969, 81—85,

A knowledge of the composition of different copper ores, found in the Rajasthan Copper belt, would be very useful for determining the probable sources of metals used in the making of ancient images of Western India.

64. BHOWMIK, Swarn Kamal. "Conservation of Indian Miniature Paintings in the Baroda Museum" *MuB*, XXI, 1969, 33—45 pls, 8.

65. BHOWMIK, Swarna Kamal. "Removal of superficial layers of Deposites from seven stone Sculptures called Saptamātṛkās, *MuB*, 1969, 47—52, figs 8.

66. BILLOREY, R. K. "The Yakṣa and Yakṣī Figures of the Mauryan Period'. *JAIH*, III (1—2), 1969—'70; 274.

A seminar at *CAS*

67. BILLOREY, R. K. "Achaemenian Elements in Mauryan Court Art". *JAIH*, III (1—2), 1969—'70, 282.

A Seminar at *CAS*

"The Achaemenian influence was purely technical and quite insignificant. Mauryan polish was an indigenous development".

68. BILLOREY, R. K. "Character of Maurya Art" *JAIH*, III (1—2), 1969—'70. 284—285.

A Seminar at *CAS*

69. BISHT, A. S. "A Note on conservation of two Western

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oil paintings in the Salar Jung Museum Collection". *SJM*, I—II, 1970—'71, 103—107.

Taken from *Śilpakathā* of Nandlal Bose ; Tr. by Shishir Kumar Ghosh.

70. BONER, Alice. "Economic and organizational Aspects of the Building operations of the Sun Temple at Koṇārka'. *JESHO*, XIII, 1970, 257—272.

71. BONER, Alice. "New light on the construction of the Sun Temple at Konarak". *PICO*, III (2), 1970, 564—574.

Presents a new documentation in the form of a palm-leaf manuscript found in 1951 by Pt. Sadashiva Rath Sharma of Puri in the village Bangurigaon, near Koṇārak, containing a detailed discription of the measurements of every part of the whole temple, illustrated with fine drawings and diagrams and yantras ; gives some notes from another text called the *Padmakeśara Deul Karmuṅgi* describing the order of the ceremonies of worship carried out throughout the year ; the detailed account regarding the ground plan, wheel diagram, *Bhairava Yantra* from *Silpaprakāśa*, *Yoginī Yantra*, Bhaṣkar bhadra maṇḍala, the Surya Pañcabja Yantra, the graha-abja maṇḍala, Mahāsūrya Yantra, diagrams of Śikhara the Kalaṣa and padma etc. ; shows that the temple was completely built up and consecrated and was not unfinished. The Karmaṅgi gives each and every detail of the pūjā ceremonies, cause of the collapse of the temple.

72. BOSE, Nandalal, "The Nature of Art". *VQ*, XXXIV (1—4), 1971, 146—148.

73. BOSE, Nandalal. "Art in Education". *VQ*, XXXIV (1—4), 1971, 134—139.

Tr. by Shisir Kumar Ghosh taken from Śilpakathā, a collection of essays and talks on art by Nand Lal Bose.

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74. BOSE, Nandalal. "Abstract Art" *VQ*, XXXIV (1—4), 1971, 107—108.

Reprinted from the *VQ*, I (3).

75. BOSE, Nandalal. "Notes on ornamental Art". *VQ*, XXXIV (1—4), 93—103.

Reprinted from the *VQ*, I (1—2).

76. BOSE, Nandalal. "Elemental Origin of Decorative Forms." *VQ*, XXXIV (1—4), 1971, 104—106.

Reprinted from the *VQ*, II (2).

77. BOSE, Nandalal. "The Use of Anatomy in Art." *VQ*, XXXIV (1—4), 1971, 149—158.

Tr. by Shishir Kumer Ghosh.

78. BOSE, Nandalal. "The Discipline of Art". *VQ*, XNXIV (1—4), 1971, 140—145.

Tr. by Shisir Kumar Ghosh from *Śilpakathā* of Nandalal Bose.

79. BOSE, Nandalal. "On the Subject of Art". *VQ*, XXXIV (1—4), 1971, 163—166.

Tr. by Sishir Kumar Ghosh.

80. BRITISH INFORMATION SERVICES, New York, *Indian Art : Victoria and Albert Museum*. 1969, VII, 62 $ 3.50.

Rev : *JAOS*, 91 (4(, 1971, 369.

81. BROWN, Percy. *Indian architecture* (*Buddhist* and *Hindu*). Bombay, Tarporewala, 1971, 216 56.00. rep.

82. BRUHN, K. "Wiederholung in der Indischen ikonographie". *Indologentagung, 1971*, wiesbadan, 99—122.

83. BUNKER, E. C. and others. "Animal style : *Art from East to West*. New York. The Asia See. 1970, 185.

84. BURGESS, James. *On the Muhammedan architecture of Bharoch. Cambay, Dholka, Champanir and Mahmudabad in Gujarat*. Delhi, IBH, 1972, 47, 77 pls. 100 rep.

85. BURTON—PAGE, J. "A Project of Documentation and

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Research in the Art and Archaeology of Early Buddhism.'. see *Buddhism*.

86. BUSSAGLI, Mario and others. *5000 years of the Art of India*. New York, Harry N. Abrams, 1971, 325. S 25.00.

87. BURGESS, James. *The Buddhist Stupas of Amaravati and Jaggayyapeta in the Krishna District, Madras Presidency, surveyed in* 1882. Varanasi, Indolcgical Bk. H., 1970, VI, 131, 66 pls (Archaeological Survey of Southern India, 1), 100.00.

With trs. of the Aśoka inscriptions at Jaugada and Dhauli. First published in 1887.

88. BURGESS, JAMES. *Report on the Elura Cave temples and the Brahmanical and Jaina Caves in Western India*. Varanasi, Indological Book House, 1970, VII, 89 illus., 51 plates Rs. 100.00.

(Supplementary to the volume on the cave temples of India).

89. BURGESS, J. *Caves of Ellora and Other Brahmanical and Jain Caves*. Delhi, Motilal. 1970, 103, 61 plates. Rs. 40.00.

2nd Ed.

90. BUSSABARGER, R. F. "The Makara Motif in Indian Art." *JAIH*, III (1-2), 1969-1970, 239—240.

A lecture at the Centre of Advanced Study.

The metaphysical significance and gradual evolution of the Makara motif.

91. CALCUTTA, IND. INST. OF ART IN INDUSTRY. *500 Indian designs and motifs*. 200 pls. 60.00.

92. CARTER, Martha Limbach. *A Study of Dionysiac Imagery in Kushān Art*. Case Western Reserve, 1970, 519. DAI 31 (Jan. 1971) : 3442-43-A ; UM 71—1668.

A study of the scenes of convivial drinking, grape harvesting and wine-making to determine the sources of origin, significance and meaning within a Kushān Buddhist context.

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93. CHAKRABORTY, Suchitra. "The Importance of Epigraphical and Sculptural Studies in Relation to the Dress of Ancient People." *CR*, II (4), 1971, 425—29.

Describes the social Life of the people of Cambodia. The culture of India and Indo-China countries greatly influenced the ancient Cambodia in the sphere of dress, hair styles, ornaments etc. The Cambodian Society was divided into three divisions—the Brahmanas, the Kshatrias, and the slaves. Accordingly there was also difference in their dresses, ornaments etc.

94. CHANDRA, Pramod. *Elephanta Caves, Gharapuri ; a pictorial guide*. Bhulabhai Memorial Institute, 1970, Rep., 10. pls 30 (Ancient Monuments of India Series, 2). 3.00.

On the Shaivite Cave temples near Bombay.

95. CHATTOPADHYAYA, Kamla Devi. "Attributes of Folk Art." *E. Anthro.*, 24 (2), 1971, 125—132.

96. CLARK, W. Nelson. "Technical Notes." *Am. Archv.*, XXXIII (3), 1970, 350—52.

An account of the studies made by C. S. Mecamy and others on causes and prevention of blemishes in microfilm.

97. COOMARASWAMY, Ananda Kentish. *Arts and Crafts of India and Ceylon*. New Delhi, Today and Tomorrow's, 1971, 270, 225 pls. 60.00.

98. COOMARASWAMY, Anand Kentish. *Yaksas*. New Delhi, Munshiram, 1971, 43, 84. pls 73. Rep.

first pub. in 1928—31.

99. DAGENS, B (Ed.) *Mayamata*. Traitè Sanskrit d'architecture. Pondichery, 1970, 732, (Publications de l' Institut francais d' Indologie, 40, 1) DM 68. 70.

A critical ed., tr. with notes.

Rev : *VIJ*, IX (1), 1971, 247—248.

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100. DAS, Dipak Ranjan and others. "Vasudeva Temple at Baidyapur." *JASC*, XII (1-4), 1970, 144—146.

101. DAS, Dipakaranjan and others. "Tomb of Sarif Saiyad at Bansberia." *JASC*, XII (1-4), 1970, 152.

102. DAS, D. R. "A Terracotta Plaque from Chandraketugarh." *JAIH*, III (1-2), 1969-1970, 260—261.

A Seminar at the Centre of Advanced Study.

The iconographic type belongs to Kuṣāṇa period; exibits aboriginal characteristics.

103. DAS, Dipak Ranjan and Bimalendu Kumar. "Vasudeva Temple At Baidyapur." *MBAS*, V (4), 1970, 5—7.

a communication.

104. DAS, Dipak Ranjan. "Vasudevea Temple in Baidyapur." *YBAS*, 1970, 112—116.

105. DAS, S. R. "A Miniature Bronze Head." *JAS*, X (1-4), 1970, 79, pl.

discovery of a miniature Bronze head, perhaps of a Buddhist divinity Tārā from Rajbadidanga, belonging to C. 8th—9th century A. D.

106. DAS, S. R. "A Fragmentary Carved Stele From Murshidabad." *YBAS*, XII, 1970, 153—156.

The paper deals with a fragmentary sand stone stele bearing carved figures and motifs in low relief; may be attributed to C. 7-8th century A. D.

107. DAS, S. R. "A Miniature Metal Image of Gaṇeśa." *YBAS*, XII, 1970, 141—144.

Throws light on a image of the elephant-headed God Gaṇeśa from stratified finds at Rajbadidanga (W. B.). Indicates the influence of Tantricism in later phase of Buddhism and also the religious synthesis created by the Buddhists.

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108. DAS, S. R. "Stone Images of Viṣṇu From Murshidabad District." *YBAS*, XII, 1970, 120—122.

The paper studies three unrecorded stone images of Viṣṇu, two of which have been recently acquired by the Archaeology Dept. of the Univ. of Calcutta, from the village Amritakunda, Murshidabad district.

The recovery of a good number of Viṣṇu images from Rāḍha area points out to the revival of Brahmanism and particularly the worship of Viṣṇu, during the later part of the Pāla rule in Bengal.

109. DAS, S. R. "A Black Stone Image from Chiruṭī (Murśidābād, West Bengal)." *JAS*, X (1-4), 1970, 70—71.

a communication.

the image is of Mahiṣāsurmardinī and not of Kali as held by Layard.

110. DAS, S. R. "Stucco Heads From Rājabāḍīdāṅgā." *JAS*, X (1-4), 1970, 74—76.

Stucco plastic modelling, related with the spread of the Mahāyāna Buddhism ; widespread practice of building shrines and stūpas and the images of the Buddha ; the decline of stucco art in Bengal after the 8th-9th century and rise of the terracotta art-production.

111. DAS, S. R. "Discovery of An Inscribed Fragmentary Stone Pedestal." *JAS*, X (1-4), 1970, 80—81.

the discovery belonging to C. tenth-eleventh century A. D. corresponds to the art-creation of the Pāla School of Eastern India.

112. DAS. S. R. "Discovery of a Unique Terracotta Mould." *YBAS* 1970, 122—125 ; *MBAS*, V (5), 1970, 5—6 ; *JASC*, XII (1-4), 1970, 133—34.

113. DAS, S. R. "Dharma Chakra Symbol on an inscribed Stone Seal." *YBAS*, 1970, 100—104 ; *MBAS*, V (3), 1970, 6—7.

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114. DAS, S. R. "A Sculptured Stone Lintel From Murshidabad District." *JASC*, XVI (1-4), 1970, 135—137.

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116. DAS GUPTA, S. N. *Fundamentals of Indian Art*. Bombay, *BhVB*, 1971, 140, 2.50.

117. DE, SUDHIN. "Caumukha—a Symbolic Jaina Art." *JJ*, VI (1), 1971, 27—30.

118. DESAI, KALPANA, S. "Our Eloquent Sculptures." *BJ*, XVIII (6), 1971, 67—78, 24 figs.

119. DESAI, Ziyauddin A. *Indo-Islamic architecture*. New Delhi, Pubs. Div., 1971, 61. 3.00.

120. DEVAHUT, D. "Mauryan Art and the "Episode" theory." *ABORI*, LII (1-4), 1971, 161—173.

121. DEVKAR, V. L. "The Re-organisation of the Watson Museum, Rajkot." *MuB*, XXIII, 1971, 1—5. figs 4.

122. DEVKAR, V. L. "Some Paintings from Kutch in the Baroda Museum." *MuB*, XXIII, 1971, 85—88. 5 figs.

123. DEVKAR, V. L. "Two Swing Chains from Gujarat." *MuB*, XXIII, 1971, 7—10, figs 19.

124. DHAKY, M. A. "The Gandharva Figures from Osia and Jagat." *JOI*, XX (2), 1970, 143—47, 10 figs.

The figures from Osia represent the stepped-well, the ramaṇaka pavilion, pillar-bracket with gandharva-couples, playing lute and cymbals in pose of leisurely intimacy and drinking in amorous mood. The figures from Jagat depict the Yakṣa-couple and the Gandharva couple of the wall of Ambikā temple. These figures represent two independent traditions of art in Western India.

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125. DHAKY, M. A. "The Temple of Madhusūdana at Mungthala." *JOI*, XX (1), 1970, 70–74.

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126. DHAMIJA, RAM. *Image India* (Heritage of Indian Art and Crafts). Delhi, Vikas Publications, 1971, 88, Rs. 40.00.

127. DHAVALIKAR, M. K. "Śrī Yugadhara—A Master-Artist of Ajanta." *Artibus Asiae*, XXXI (4).

Ref: *JOI*, XX (1), 1970. 75.

128. DHAVALIKAR, M. K. "A Note on two Gaṇeśa Statues from Afghanistan." *EW*, XXI (3-4), 1971, 331—36.

The statue belongs to the transitional period between the Kushana and the Gupta, that is the middle of the 4th century. Afghanistan was culturally a part of the Indian Sub-continent. Several images of Hindu gods and goddess in Afghanistan prove the patronage of the Hindu kings. Ganesh was borrowed by Buddhism and Jainism also. He was worshipped almost all over Asia where Hinduism and Buddhism flourished.

Hsüan-tsang mentions "Pilusâra" which literally means "elephant essence." Gaṇeśa has been referred to in the Kung-hsien statue inscription as "the spirit king of Elephants." Probably, the name 'Pilusāra' is connected with that of the city of 'Kapiśi'—a city endowed with elephants. "Kapi" means 'elephant' also in Sanskrit. 'Pilusāra' may be compared with 'Pillaiyar'—a Dravidian name for Gaṇeśa. Even in Skt. *pīla* or *pīlu* means 'elephant.'

The Dravidian *Pillaiyar* might have derived from the ancient Skt. *Pilusāra*. The author holds that "the concept of the elephant-headed god originated in Afghanistan and that his ancient name *Pilusāra* still survives in *Pillaiyar* in South India where incidentally several Hindu traditions still persist in their purest form."

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130. DHOOMIMAL'S GALLERY. *Indian Batik Paintings.* New Delhi, 1971, V, 1, 5 (18 col. plates) Rs. 20.00.

131. DIKSHIT, Moreshwar G. "Buddhist Art of Western India" See *Buddhism.*

132. DONGERKERY, Kamla Sunderrao Kulkarni. *Jewellery and personal adornment in India.* New Delhi,*ICCR*, 1970, 77. 30.00.

133. EBELING, KLAUS. "Confusing iconographies in Rajput Ragamalas." *MuB*, XXIII, 1971, 35—70, figs 43.

134. THE EDITOR. "The Ajanta Caves." *IA*, III, 1971, 269. *IA*, II, 1971, 152.

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History of Indian Sculpture upto the 11th century.

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(With notes on Zafarabad, Sahet Mahet, and other places in the North-Western Provinces and Oudh. With drawings and Architectural descriptions, edited by J. Burgess.

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145. GOETZ, Hermann. *The World Perspective of Indian Art.* New Delhi, Jawahar Lal Nehru Memorial Fund, 1971, 39. unpriced.

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Papers :

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162. KANWAR LAL. *Erotic Sculpture of Khajuraho*. Delhi, Atmaram. 50.00.

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Gives details about the black stone sculpture of Mahāsadāśivā in standing posture from pedda Vengi in West Godavari district in A. P.—an ancient seat of the Eastern Chālukyas. The sculpture is ten-headed and twenty-armed, with ornaments. The five heads represent the five aspects of Śiva ; corresponds to the textual description given in *Mānasāra* ; A fine example of the early Eastern Chālukyan period.

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177. KRISHNIAH, G. G. "Painted French Ivory hand fans of the Salar Jung Museum." *SJM*, III, 1971, 15—18. pls. VII—VIII.

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Legend concerning the origin of Jagannātha ; dates regarding the Jāgannātha Cult ; the two sculptures in Koṇārka, depicting a trinity consisting of a Liṅga, Puruṣottama/Jagannātha and Durgā-Mahiṣāsuramardinī ; the Kṛṣṇa Trinity of Baladeva, Ekānaṃśā/Subhadrā and Kṛṣṇa ; Kṛṣṇa Trinity in Orissa ; the two trinities—the Śākta Puruṣottama Trinity and the Vaiṣṇava Kṛṣṇa Trinity-provide the iconographical and iconological bases for the present-day Puri Trinity.

181. LAGENS, Bruno. *Mayamata, Traite Sanskrit, d'architecture*, Pondichery, Institut Francis's d' indologie, 1970, 732, figurs 82. Price not stated.

Mayamata-one of the earliest available works on Indian *Śilpa śāstra ;* Deals with various aspects of architecture, including, construction of houses, villages, planning of palaces and cities, roads, installation of images of deities in temples.

(See no. 99 also).

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184. LIPPE, A. *The Freer Indian Sculptures,* 1970. 54: L. 6·400.

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Social Life in ancient India ; Sanskrit and Prakrit literature ; Art and Architecture motivated by religion.; emphasis of Indian Art laid on the realization of the ideal, while of Western art on idealization of the real; Indian philosophy tied up with religion exept the Lokāyata system ; ritual and Mythology as the essential parts of religion; Different religious sects ; image worhip ; Mysticism, yoga; Different schools of Philosophy; *Gita* and Upanisads ; *bhakti* ; Sufis ; enjoyment of permanent divnie bliss as the ultimate goal of every path.

190. MAJUMDAR, M. R. *Gujarat : Its Art Heritage,* Thakkar Vassonji Madhavji Lectures, 1952). Univ. of Bombay, 1968,

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Rev. *JAIH*, III (1—2), 1969—1970. 310—312 ; *JOI*, XX, (2), 1970, 197.

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192. MANKODI, K. L. "Vāmana—Trivikrama in Indian Art." *Purāṇa*, XII (1), 1970, 48—53. 9 figs.

193. MANKODI, Kirit. "Three Medieval Buddhhist Sculptures from Karnatak." *JOI*, XX (4), 1970, 479—482.

194. MATE, M. S. "Origin of Pallava Art : The Undavalli Caves." *EW*, XX (1—2), 1970, 108—116.

195. MATHUR, Durgalal. "Mahārāṇā Kumbhakālīna Aṣṭamātṛkā Vigraha (1515)." *RBh*, XII (2), 1970, 17—20.

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The image is a deity seated in *padmāsana* and in *dhyāna mudrā*, having curly ringlets on head, large perforated ears, and with an *uttarīya* which indicates that the image is that of Amitabha Buddha. Braach was a well-known Buddhist centre. The Buddhists probably used to worship small images in their own houses. This Amitabha image at Chavaj, throws much light on the "Buddhist religion and contemporary trade and village settlements."

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203. MITTAL, Jagdish. *Andhra Paintings of the Ramayana*. Hyderabad, Lalit Kala Akademi, 1970, 69, 63 pls. 45.00.

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207. MUKHERJEE, Ajit Kumar. *Folk toys of India*, New Delhi, Oxford and *IBH*, 84, 88 pls. 34.00.

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A communication.

About stone sculptures, showing a seated female figure, holding a bowl in her right hand and an indistinct object in her left hand ; two half-squatting dogs or lioness are looking at her.

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214. MURTY, K. S. R. "Kalahasti Kalamkari Temple Cloth Painting—its origin, History and Techniques of Execution". *SJM*, I—II, 1970—171, 58—70.

215. MURTHY, K. Krishna. "An Unique Sculpture of Mahāsadā-śiva from Pedda Vengi, Andhra Pradesh". *JOR*, XXXVI 1970, 1—2.

216. NAYAR, T. Balakrishnan. "The Indian Figurines from Memphis". *Rahavan Fel., Vol.*, 1971, 122,—134.

Memphis, the ancient capital of Eygpt.

217. NAGA INSTITUTE OF CULTURE, Kohima. *Arts and crafts of Nagaland.* Kohima, 1971, 142- 40·00.

218. NAGAR, Murari Lal. "*Bilhaṇ's Nārāyanapura-Temple, Tank and Town*: A Neglected Archaeological Remain". *JOI*, XX (3), 1971, 264—270.

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Rev : *ZDMG*, 119, 1970, 419—421.

222. NATH, R. "The Moti-Masjid of the Red Fort." *Indica*. 8 (1), 1971, 19—26.

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225. NEOGI, Haran Chandra. "The Dancing Girls of Mohenjodaro." *JIH*, 48 (3) 1970, 552—564.

526. NIGAM, J. S. "Unique Potsherd Form Rupar" *JOI*, XX (4), 1971, 370—371.

The sherd from Rupar—a Harappan settlement with additional white pigment, is a link between the pre-Harappans and the Harappans ; indicates direct or indirect contract with the pre-Harappans of Kot Diji or Kalibangan Period I.

227. NIGAM, M. L. "Some Interesting Book-covers in the Salar Jung Museum," *SJM*, I-II,1970—71,, 24—28.

228. NIRAJ, Jayasingh. "Rājasthānī citrakalā par lokakalātmaka prabhāva". *RBh*, XII (3—4), 1970, 25—27.

229. PADDAYYA, K. "*A note on the Probable origin of the Technique of Edging Burins.*" *JASB*, XLIII-IV, 1970, 279—282.

230. PADMANABHAN, S. *Temples in Kanya Kumari District, Nagarkoil*, 1970, 138, 3·45.

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231. PAL, H. Bhisham. *Temples of Rajasthan.* Alwar-Jaipur, Prakash Publishers, 1969, 136, ; ills. 125. ; pls 63.

Rev : *JAOS.* 91 (1), 1971, 155—156.

Monuments of the medieval architecture and Sculpture of the 15th-17th centuries ; various iconographically important Jaina pieces ; images of Devi and Krishna cult ; the souvenirs of saints like Rāmadāsa, Mīrābāi etc.

232. PAL, M. K. *Study of the Technology of some of the Important Crafts in Ancient and Medieval India. Calcutta, Ind. Pub.*, 1970, 32. 5·00.

233. PAL, M. K. *Technology of some of the Important Traditional Crafts in Ancient and Medievel India. Folklore,* XI (2) 1970, 56—73.

Technology of pottery, terracotta, textiles, ivory, stone or metal images, gold, silver or precious stone ornaments, shell and bone objects etc.

234. PAL, Pratapad tya. "*Vaiṣṇava iconology in Nepal ; a study in art and religion with 110 illustrations.* Calcutta, Asiatic Soc., 1970, 186, XXXiii. 50·00

235. PANDEYA, R. G. "Rock Paintings in Varanasi and Adjoining Districts" *JASC,* XII (1—4), 1970, 150--151 ; *YBAS,* 1970, 134—136.

236. PANDYA, Bhogilal S. and Bhowmik, Swarna Kamal. "*A New Material and the way of using it for the Preparation of Moulds and Replicas of Snakes, certain Raptiles and objects of Art.*" *MuB.*, 1969, 75—78. fiqs 10.

237. PANJABI, Shashi. *Lotus : The Decorative Motif And its Symbolism. SH,* XIII, 1970, 22—26.

Lotus motif in sculptures as well as in literature ; symbol of divinity and purity ; association of lotus with water, creation myth and the Sun.

238. PARIKH, R. T. "Two Newly Discovered Bronzes of

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Mātṛkā Ambikā Devī from Bhoral, District Banās-Kāṇṭhā, North Gujarāt". *JMSUB*, 21 (1), 21 (1), 1971—72, 41—43.

239. PARIKM, R. T. "Newly Discovered Sculpture of Mātṛkā Vaiṣṇavī from Tharād, District Banās-Kāṇṭhā, North Gujarāt." *JMSUB*, 20 (1)—21 (1), (9) 1—72, 39—40 fgs 4.

240. PARIMAL, Prakash. "*Bhāratīya Kalā Mẽ Sānskritika Abbiprāya Evaṁ Citrarūḍhi ke* Laukikīkaraṇa Kī Prakriyā" *RBh*, XIII 1970. 36—40.

241. PARIMAL, Prakash. "Bhāratīya citrakalā mẽ Gati Aṅkana Ke Advitīya caraṇa", *RBh* XIV (1) 1971, 183—190.

242. PARMAR, Brajmohan Singh. "Mevār Ke Prācīna Smāraka" *RBh*, XIV (1), 1971, 1—4.

243. PEREIRA, Jose. "The Plan of the Hindu Temple and its Impact on the Baroque Church." *Vivekananda Vol.*, 1970, 623—28.

244. PERERA, A. D. T. E. "A Possible Identification of a significant Sculpture at Isurumuniya Temple, Anuradhapura ; A Man and a Horse Head". *EW*, XX (1—2), 1970, 122—143.

245. Pramoda Chandra and others "The Tuti Namah of the Cleveland Museam". *PICO*, III (2). 1970. 728—30.

246. PRASAD, B . R. "Śukanāsā in Dravidian Architecture". *JOI*, XX (1), 1970, 62—69.

Reviewing the definitions of the *Śukanāsā* given in the architectural treatises, the author defines the *Śukanāsā* as "of round shape, placed at the root of the super-structure, having a *toraṇa* at the top and a circular Cavity in front" (p ·63.) After a comparative study of the temples throws light on the date, form and style of the *Śukanāsā*.

247. PRASAD, S. N. "Nahuṣa ke ṭīle kī Do Durlabha Mūrtiyõn kā Mūlyānkana". 31 (3-4), 1970, 162—164.

248. QANUNGO, Sudhindra Nath. "*Significance of the Fish in Lucknow Architecture*", *IAC*, XX (3), 1971, 46—48.

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249. RAIGOVIND CHANDRA. "Matsya Or Matsyayugma Symbol", *IAC*, XX (3), 1971, 39—45.

Matsya as a Symbol of good fortune and *maṅgala* among the Hindus, Svetambara Jains and the Buddhists; representation of fish in faience at Harappa and in ivory at Moherjodaro ; fishes on the early pre-Mauryan punch-marked coins from Magadha, Ahiraura and Rawalpindi ; *Matsya* and *Matsya yugma* on Indian Pottery, on a potsherd from Rupar; Reference of *matsyas* in the *Purāṇas*; fishes regarded as sacred ; taboo, for the Śaivas and for the people of Western regions ; Matsya in the art and literature of other countries.

250. RAI, Gov.nd Chandra. "The Origin and Development of Pūrṇa ghaṭa motif in Indian Art." *PICO*, III (2), 1970, 609—20.

Pot full of water is considered as auspicious and bestower of good fortune. The word *ghaṭa*, denoting a pot is of a later date. Pāṇini explains ghaṭa as meaning "intensely occupied or busy." In *Manusmṛti* and *Yājñavalkya Smṛti*, only the *ghaṭa* denotes the meaning of water-pot. The author concludes......... "the philosophy of the full blooming overflowing contents of life comparable to the plants and foliage luxuriating from the mouth of a jar with the life giving fluid present in our Vedic literature has continued to exert its influence on the Indian mind ever afterwards. Even before the Vedic period we get a representation of a ghaṭa with lotus flowers on one of the seals of the Indus Valley......This idea is indigenous and ancient."

251. RAMAN, K. V. "Uttaravedi Concept in Temple Architecture." *Bh. Vd.*, XXVIII (1-4), 1971, 78—79.

252. RANDHAWA, M. S. *Kangra Paintings of the Bihari Satsai.* New Delhi, The National Museum, 1966, XI, 87, col. pl. 19, illus., 20. 45.00.

Rev : *JAOS*, LXXXX (4), 1970, 591—592.

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Literary and religious background of painting ; Painting in the Punjab hills ; Kangra paintings of the *Bihari Satsai*.

253. RANDHAWA, Mohindar Singh. *Kāngaḍā* ; *Kala, Deśa Aur Gīta*. New Delhi, Sahitya Academy, 1970, 424. 12.00.

Kangṛa, Himachal Pradesh, Social life and customs.

254. RANGACHARYA, Adya. *Indian Theatre*. New Delhi, NBT, 1971, 163. 8.25.

255. RAO, A. Gopal. *Lepakshi*. Hyderabad, Lalit Kala Akademy. 1970, 106—56 plates, Rs. 80.00.

256. RAO, D. Bhaskara. "The Bronze figure of Nataraja in the Salar Jung Museum." *SJM*, I-II, 1970-1971, 49—52.

257. RAO, M. Basava. "A Rare Wan Li Polychrome." *SJM*, I-II, 1970-1971, 41—44.

258. RAO, M. Purushothama. *Mahabalipuram*. Madras, Maps and Atlases Pubs., 1970, 32. 4.00.

On Mahabalipuram, Centre of Pallava architecture, Tamil Nadu.

259. RAO, M. Rama. "Temple Vimānas of the Deccan." *PICO*, III (2), 738—43.

A study of the various types of the temple-vimānas. Stepped Vimāna ; curvilinear Vimāna ; Vimāna of diminishing talas.

260. RAO, T. A. Gopinath. *Hindu Elements of Iconography*. Varanasi, Delhi, Indological Book House, Vol. II, pt. I ; 1971, Rep., 358, Rep., 361—578—288—37. 59.25 each.

Vol. II-pt. I: Liṅgas, Liṅgodbhava mūrti, Sukhāsanamūrti, Umāsahitamūrti, Saṁhāramūrtis, Anugrahmūrtis, Nṛttamūrtis, Dakṣiṇāmūrtis, Subrahmaṇya, Nandikeśvara, Kṣetrapāla, Brahmā, etc. Appendix, list of illustrations.

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Vol. II—Part II : Appendix B. Concepts of mūrtis.

261. RAO, V. B. Gangadhara. "A Picchavai in the Salar Jung Museum." *SJM*, III, 1971, 26—29.

262. RAO V. B. Gangadhara. "Beautiful Kimkhab in the Salar Jung Museum. Its History and Technique." *SJM*, I-II, 1970-1971, 53—57.

263. RAU, H. "Der Maṇḍapeśvaratempel (Nossa Senhora da Piedade) in Borivli, Bombay." *Indologentagung*, Wiesbaden, 1971, 253—264.

The present sculpture belongs to the school of Elephanta or the Yogeśvari Cave on Salsette. It must have been excavated and sculptured after Elephanta, in the second half of the 7th century A. D.

264. RAY, Nihar Ranjan. "Proto-historic Paintings And Drawings of India." *PICO*, III (2), 1970, 744—50.

A study of the patterns designs, motifs and figures of the painting and drawings, recovered from the sites mainly from Mohenjodaro, Harappa and Jhukar, datable from about 2000 to about 1000 B. C.

265. REA, Alexander. *Chālukyan architecture, including examples from the Ballāri District, Madras Presidency*. Delhi, Indological Bk. House, 1970, VI, 40, pls. 114. (Archaeo. Survey of India (Reports), New Imperial Series, 21. Southern India, Vol. 8). 100.00.

First pub. in 1896.

266. REDDY, V. Rami. "Rock Paintings and Bruisings in Andhra Pradesh." *E. Anthro.* 24 (3), 1971, 289—294. 3 pls.

267. REA, Alexander. *Pallava architecture*, Varanasi. Indological Bk. House, 1970. XI, 49, pls., 124 (Archaeo. Survey, of India. New Imperial Series, 34. Southern India V. 11). 100.00.

First published in 1909 ; report on the Pallava temples of Kanchipuram.

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268. ROBINS, Betty Dashew and Robert F. Bussabarger. "The Makara : A Mythical Monster from India." *Archaeology*, 23 (1), 1970, 88—43.

The earliest image appears at the Loma 'a Ṛiṣi cave (350 B. C.). Makara is found first in association with Yakṣas (tree deities) at Bharahut, Sanchi, Amaravati, and other early Buddhist Sites of India ; Later also joined with deities connected with life giving properties : procreation, fertility, and sustenance ; Association of Makara with particular gods and demy-gods ; Buddhist's association of Makara with the Yakṣas, Jainas with Suvidhinatha—the ninth Tirthankara. Makara maintains its meaning as symbol of the essence of life, despite its use as a decorative motif and continues to be considered as "a creative, artistic form used as a religious symbol of Hinduism, Buddhism and Jainism."

Drawings by Robert F. Bussabarger.

269. ROWLAND, Benjamin. *The Art and Architecture of India. Buddhist, Hindu, Jain.* Batlimore, Penguin Books, 1970, 512. $ 9.95.

270. ROY, NILIMA. "Some Declining Arts and Crafts of India." *MaI*, 51 (1), 1971, 60—66.

271. SADAKATA, AKIRA. "Nāga in Buddhist Scriptures." *JIBS*, XX (1), 1971, 443.

272. SADHU RAM. "A Varāha Sculpture from the Hānsī Fort." *NIK*, 1971, 447—50.

273. SADHU RAM. "A Unique Terracotta mould of Durgā from Panjab." *VIJ*, IX (1), 1971, 137—38.

The beautiful figure exibits the influence of the folk art of the hill state of chhamba ; belongs to 8th—9th century.

274. SADHU RAM. "Identification of Durgā of a Terracotta Mould from Panjab." *VIJ*, IX (2), 1971, 389—390.

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The mould and its cast represent the Kṣemaṅkarī aspect of Durgā.

275. SAHAI, Bhagawant. "An Interesting Stone Panel from the Viṣṇupada Temple." *JGJRI*, XXVI (1-3), 1970, 709—715.

The Viṣṇupada temple panel presents a group of five male Hindu divinities—Agni, Indra, Yama, Varuṇa, Kubera ; belongs to 10th—12th centuries A. D.

276. SAKSENA, JOGENDRA. "Folk Art : An unexplored Source Material of the History of Sciences." *BITC*, 1971, 155—174.

277. SARASWATI, Baidyanath and BEHURE, Nab Kishore. *Pottery Technique in Peasant India.* Calcutta, Anthropological Survey of India, 1966, (Memoir, No. 13). unpriced.

Rev : *BDCRI*, XXX-XXXII, 1970-1972, 422—424.

Tools and Implements ; Techniques of producing earthenware in a leather hard dry state ; painted pottery ; Aspects of pottery ; Socio-economic condition of the peasant potter ; Technical terms concerning Pottery.

278. SARKAR, H. *Studies in Early Buddhist Architecture of India.* Delhi, Munshiram, 1966, VIII, 120, pls. 12, illus., maps, 30.00.

Rev : *JAIH*, III (1-2), 1969-1970, 306—308.

Different types of building plans of Buddhists such as elliptical, apsidal, circular, quadrilateral ; in different periods ; the influence of other schools on Buddhist architecture.

279. SARKAR, Himanshu Bhusan. "The Eastern School of Art and its impact on Ancient Burma and Indonesia : A Brief Survey." *JIH*, XLIX, 1971, 79—89.

280. SATYA PRAKASH. "A Note on non-chemical Scientific aids in the examination of paintings." *SJM*, I-II, 1970-1971, 96—98.

281. SATYA PRAKASH. "Rauzatul Muhibbin'—A masterpiece of Persian Literature and Art." *SJM*, I-II, 1970-71, 15—23.

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382. SATYA PRAKASH. "Scientific Conservation of Museum Objects—its importance and Various Processes of Work." *SJM*, III, 1971, 38—40.

283. SATYA PRAKASH. "An illustrated manuscript of Khamsa—E—Nizami—An Outstanding Moghul Art-piece." *SJM*, III, 1971, 1—8.

284. SCARCE, Jennifer M. and others. "A Problem Piece of Kashmiri Metal work". *Iran*, IX, 1971, 71—85.

A detailed examination of an Unusual and provotative piece of Kashmiri metal work, now stored in the Royal Scottish Museum, Edinburgh.

285. SCHLINGLOFF,. D. "A Battle-Painting in Ajanta', *Indologentagung*, Wiesbaden, 1971, 196—203.

286. SETTAR, S. *The Hoysala Style of Temple Architecture and Sculpture, Eleventh to Fourteenth Centuries*, Cambridge, 1970.

287. SETTAR, S. "The Cult of Jvālamālinī and the Earliest Images of Jvālā and Syāma.' *Artibus Asiae*, XXXI, (4).

Ref : *JOI*, XX (1), 1970, p. 75.

288. SHAH, Umakant P. "Iconography of Cakreśvarī. The Yakṣī of Ṛṣabhanātha" *JOI*, XX (3), 1971, 280—313,, figs 38 ; X tabs.

Cakreśvarī or Apraticakra is known as the śāsana-Yakṣī of Ṛṣabhanātha-the first Tīrthankar. She holds a cakra, Eagle is her vāhana. Two forms of yakṣinī,, worshipped in Śvetāmbara pantheon—(1) four-armed eight-armed. cakresvarī (Digambara—pantheon)—two-armd variety, four-armed variety, six-armed variety, eight-armed variety, ten-armed variety, twelve armed variety, sixteen-armed variety, twenty armed variety. Gives different iconographic tables for the various forms of Cakreśvarī

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289. SHAH, Umakant P. "A Page from an illustrated Ms. of Rati-Rahasya acquired by the Baroda Museam". *MuB*, XXIII 1971, 11—14· figs 2.

290. SHAH, Umakant P. "A few recently acquired bronzes in the Baroda Museum". *MuB*, XXIII, 1971, 31—34. figs 8.

291. SHAH, Umakant P. 'Some Sculptures from north Gujarat, recently acquired by the Baroda Museum". *MuB*. XXIII 1971, 23—30, fig 10

About the scriptures of—Śiva-Pārvatī 80×45 ×15 Cms); Brahmāṇī 55×38×15 Cms); Vīṇā dhara-Śiva (58×38×16 Cms); Mahiṣamardinī 84×40·5×15 Cms); Kubera 58×35×13 Cms); Standing Tirthaṅkara (107×43×20 Cms); A hand of a Buddhist figure; An Architectural piece with a figure of Kubera (42×30×14); Pārvatī performing Pañcāgni-tapa (69×35×13)·

292· SHAH, Umakant P. "Jaina Bronzes and sculpture in the Salar Jung Museum". *SJM*, I—II, 1970—71, 11—14.

293. SHAMSUDDIN. "The Salar Jung Museum". *IAC*, XX (31, 1971), 49—50.

The history of the Salar Jung Museum ; a fine blending of the Eastern and the Western Cultures.

294. SHARMA, B. N. *.Religions Tolerance And Intolerance As Reflected in Indian Sculptures"* *JGJRI*, XXVI (1-3), 1970, 657—668.

Depiction of the concepts of tolerance and animosity between various religions and their sub-sects in the sculptures.

295. SHARMA, Brijendra Nāth. "Śaiva Icons of Nepal" *Vivekananda Vol.,* 1970, 371—84.

296. SHARMA, Brijendra Nath. A Unique Bronze Image of Bharta in the National Museum, New Delhi,,. *EW*, XX (1-2), 1970, 120—121., figs 7.

297. SHARMA, B. N. *:"Indian Art Through the Ages : A Panoramic view"* *VIJ*, IX (2), 1971, 391—397.

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298. SHARMA, Brijendra Nath. "*Unpublished South Indian Bronzes in the National Museum, New Delhi.*" *EW*, XX (3), 1970, 356—362. 18 figs.

describes the Bronze images of Viṣṇu (seated and standing), Umā-sahita ; Devī Gaṇeśa., A Saint; Māṇikya vāṣaka; Āliṅgana—Chandra śekhara. Prince and His consort ; Subrahamaṇya ; Vīṇādhara ; Royal Devotee ; śeṣaśāyī Viṣṇu ; Dhanavantari ; Hayagrīva.

299. SHARMA, B. N. "*Abhiṣeka In Indian Art*" *JOI*, XXI (1-2), 1971, 108—113. pls 7.

Gives details of the images of Gajalakṣmī Abhiṣeka, Skanda Abhiṣeka, Gaṇapati Abhiṣeka, Śivalinga Abhiṣeka, Kṛṣṇa Abhiṣeka, Viṣṇu Abhiṣeka. Abhiṣeka, of Hindu deities and the conquering kings is a very old tradition of India. The Jainas too have this tradition of consecrating th icons of their divinities.

300. SHARMA, Brijendra Nath. "*Unpublished Pāla and Sena Sculptures in the National Museum, New Delhi.*" *EW*, XIX (3-4), 1969, 413—23.

301. SHARMA, Brijendra Nath. "*A rare image of Varāha in the National Museum, New Delhi.*" *VIJ*, VII pts. I—II, 1969, 130—33.

302. SHARMA, G. R. "New Light on the Origin of Stone-Architecture And True Arch in India Excavation of the Palace of of Early kings of Kausambi." *PICO*, III (2), 1970 754—757.

No Persian influence in the origin of stone-Architecture during the Mauryan period ; recently excavated stone fortress of the early kings of Kausambi datable to the sixth cen. B. C. and even earlier ; the arch discovered in the 10th structural period of the palace complex, dated to 1st-2nd Cen A. D. is a proof of the Kushanas hand in introducing true arch in the Central Gangetic basis.

303. SHASTRI, T. Ganapati, *Samarāṅgaṇa Sūtradhāra*. Baroda,

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Oriental Inst., 1966, XX, 662 (Gaekwad's Oriental Ser. No. 25). 30.00. Rev : *JAOS*, 91 (4), 71, 567—568

On medieval Indian architecture.

304. SHIMIZU, Tadashi. "qualities of Indian Artists exempleficd by the Sthapati (architect)". *JIBS*, XIX (2), 1971, 946—950.

305. SIVARAMAMURTI. C. *San krit Literature and Art. Mirror of Indian Culture*, New Delhi, Lakshmi Bk. Store, 1970, 125 25 pls. 35·00.

306. SIVARAMAMURTI, C. "Portrait of Śaṅkara". *Vivekananda Vol.* 1970, 703—704.

307. SIVRAMAMURTI, C. *Indian Painting*. New Delhi, National Book trust, 1970 130, Rs. 11/-

308. SKELTON, R. "Early Golcoṇḍa Painting," *Indologentagung* Wiesbaden, 1 71, 182—195.

309. GEROW, E. *A Glossary of Indian Figures of Speech* (Published in Near and Middle-East Studies, Series A, 14). The Hague, 1971. Ca. L. 15 800.

310. SOMPURA, Kanti Lal Fulchand. "The Architectural Treatment of the Ajitanātha Temple at Tarenga." *Vidya*, XIV (2), 1971, 50—100.

(1) The Architectural treatment of the Temple. (2) Sculptural decorations or porchas, pillars Arches, ceiling (3) Divina and Semi-divine figures.

311. SPAGNOLI, Maria Mar ottini. "Some Further Observations on the Symbolic Meaning of the Club in the Statue of Kaniska." *EW*, XX (4), 1970, 460—468.

The mace held by Kaniṣka in the Statue from Māt . though a weapon also symbolises the principale that creates and gives order to the universe. It is an "expression of an active force linked to a vision of cosmic and moral order—understood as universal law" (p. 468).

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312. SPAGNOLI, Meria Mariottini. "*Relationship between the Perspective and Compositional Structure of the B..arhut Sculplures and Gandharan Art*" *EW*, XX (3), 1970. 327—347. figs 23.

313. SPINK, Walter M. "History From Art History: Monuments of the Deccan". *PICO*, III (2), 1970. 789—91.

(1) The vihara at Ghatotkach is a monument of Harishena's time and reflects the latest phase of work at Ajanta. Ajanta's Mahayāna phase must have ended by the end of that Harișeṇa's reign. By the earliest years of the sixth century, the Vākāṭakas have completely disappeared from history. Perhaps a traumatic political event occurred which was a trauma both for Buddism and for Ajanta. The political, the religious and the stylistic situations prove this. Fourteen out of 24 Mahayāna caves at Ajanta were half-completed and were never finished.

314. SRINIVASAN, K. R. "The Impact of India on the Architecture of South". *Vivekananda Vol,*' 1970, 123—134.

315. SRINIVASA, V. N. "Some Latish additions to the Museum and Picture gallery Baroda." *MuB*, XXIII, 1971, 15—22, fig 11.

316. SRIVASTAVA, A. L. "The Art of Painting in India in the Sixteenth Century (Continuity of Traditional art).,, *BPP*, LXXXIX (2), 1970, 110—130.

317. SRIVASTAVA, Vijayashankar. "Rajasthānī Mūrtikalā mẽ Ḍholāmārū Aṅkana" *RBh.*, XIII (1), 1970, 55—57.

Deals with the depiction of love legend of Ḍholā Mārū on the sculpture of Rajasthan.

318. STACUL, Giorgio. "The Grey Pottery in the Swāt Valley and the Indo—Iranian connections (c. 1500—300. B. C)." *EW*, XX (1-2), 1970, 92—102.

319. STARZA-MAJEWSKI, O. M. "King Narasingh I Before His Spiritnal Preceptor." *JRAS* (2), 1971, 134—38.

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Studies two Koṇārka reliefs connected with the life of king Narasimha I, the founder of the koṇārka temple ; the first in the Victoria and Albert Museum depicts the king "sitting at the feet of his *gurū*, receiving spiritual instruction. The second, in the National Museum, New Delhi, represents the king worshipping at the Shrines built by his ancestors for Mahiṣamardinī Durgā at Jaipur, Jagannātha at purī and Liṅgarāja at Bhubaneswar. Here Śiva and Viṣṇu are enshrined under one temple.

320. STELLA, KRAMRISCH and others, *Art and Crafts of Kerala, Cochin*, 1970, PP 228 106 Plates, Rs. 50.00.

321. SUKLA, D. N. "The South Indian Contributions in Art and Architecture." *VUOJ*, XIII (1-2), 1970, 45—50.

322. SINCLAIR, W. F. "Notes on Buddhist cave at Bhamer, Khandesh". *IA*, II, 1971, 128.

323. SINGH, Harihar. "Two Kausaggiyas from Vadagnar". *JJ*, VI (2), 1971, 79—80.

324. SINGH, Harihara. "Jain Sāhitya mẽ Stūpa Nirmāṇa kī Prathā". Śramaṇa, XXI (11), 1970, 16—22.

325. SINHA, B. P. *Potteries in ancient India*. Patna, Patna Unir, 1970. 332. 45·00,

326. STIETENCRON, H. V. "Bemerkungen zur Gaṅgādhara-Mūrti Des Śiva" *Indologentagung*, Wiesbaden, *1971*, 273—282.

327. SULLERE, Sushil Kumar. "Prācīn Bhārat mẽ durga Vāstu." *ŚP*, XXII (2), 1971. 9—15.

Describes the main constituents of *parikhā*, *Vapra*, *prākāra*, *aṭṭālaka*, *pratolī*, *indrakoṣa*, *devapatha* and *gopura*.

328. SUNDARA, A. "A New Type of Passage Chamber Tomb in Kaladgi District Bijapur Mysore State." *IA*, IV (1-4), 1970, 216—26.

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329. TADDEI, Maurizio. "Inscribed Clay Tablets and Miniature Stūpas from Gaznī." *EW*, XX (1-2), 1970—86.

330. TARR, Gary, *The Architecture of the Early Western Chalukyas*, California, (Los Angeles), 1969, 548, (DAI 31) (Sept. 1970): 1165—66. A ; UM 70—15. 948.

Tries to find out a Chronology for the architectural monuments of the Early Western Chālukyas of Bādāmī.

331. TIWARI, Maruti Nandan Prasad. "Sarasvati in Jain Sculptures." *Śramaṇa*, XXII (3), 1971, 27—34.

332. TIWARI, Marutinandan Prasad. "Khajurāho ke Ādināthamandira ke Praveśadvāra kī Mūrtiyā̃." *Anekānta*, XXIV, 1971, 218—221.

333. TIWARI, Marutinandan Prasad. "An Unpublished Image of Adinath in Bharat Kala Bhavan." *JJ*, VI (3), 1971, 122—123.

334. UPADHYAYA, Vasudeva. *Prāchīna Bhāratīya Mūrtivijñāna*. Varanasi, Chaukhamba Sanskrit series office, 1970, 403 photos 93. Rs. 30.00.

Indian art of the time of Maurya, Kuṣāṇa, Gupta kings etc. and in the greater India.

335. VAILHEN, J. "Modern Art Viewed As a Development of Oriental Art." *VQ*, XXXIV (1-4), 1971, 53—69.

336. VAJAPAYEE, Krisnadatta. "Bhāratīya Paramparā Mẽ Śrī Lakṣmī." *BAIHA*, XI, 68, 139—140.

From the period of Śūnga-Sātavāhana, the worship of Lakṣmī got special importance. One of her attributes is Gajalakṣmī. Many beautiful and artistic figures of Gajalakṣmī are found in Sanchī, Mathura, Amaravati, Khajuraho in which two elephants, standing on the two sides, pour water from two jars on the head of goddess Lakṣmī. Lakṣmī represents earth and earth produces plenty of crops. This pouring of water symbolizes sprinkling of the earth for securing good crops.

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337. VARMA, D. N. "An Unusual Temple Lamp in the Salar Jung Museum." *SJM*, I-II, 1970-1971, 29—33.

338. VARMA, D. N. "Images of Kuan-yin in the Salar Jung Museum." *SJM*, III, 1971-72, 9—14, pls. V-VI,

Kuan-yin-a Buddhist deity, is the Chinese equivalent of Bodhisattva-Avalokiteśvara.

339. VARMA, K. M. *The Indian Technique of Clay Modelling.* Santiniketan, Proddu, 1970, XXXIV, 310, 22 pls.

340. VOGEL, I. Ph. *Catalog of the Sculptures in the Municipal Museum at Mathura, 1909.* MATHURA, Archaeological Museum. Indological Book House, 1971, X, 209, illus. Rs. 25.00.

341. VOLWASHEN, A. *Living Architecture, Indian.* New Delhi, Oxford, IBH, 1970, 196. 55.00.

Rev : *SAR,* IV (1), 1970, 91—92.

342. WATSON, J. W. "A Rude stone Monument in Gujarat." *IA*, III, 1971, Rep., 53.

343. WATTS, Alan and Elisofon, Eliot. *Temple of Konarak ; Erotic Spirituality.* Delhi, Vikas, 1971, 125. 75.00.

344. WEINER, Sheila Leiman. *Ajantā and its Origins.* Harvard, 1970, 189.

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345. ANDERSON, William Miller. *A Theoretical and Practical Inquiry into the Teaching of Music from Java and India in American Elementary Schools.* Michigan, 1970, 315, (DAI 31) (Feb. 1971 : 4193-A ; UM 71—4556.

346. ANGOLD, Francis H. "Music considered as the Rhythm of Existence" *AP*, XLII (4), 71, 167—71.

Music is an integral part of life's tapestried pattern" and constitutes "the rhythm of existence" ; links man with his fellows and inspires the feeling of humanity ; links man with the Past and hence, is the thread of human existence,

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347. AYYANGAR, R. Rangaramanuja. *History of CarnaticMusic in Vedic times to the present.* Bombay, Smt. Padma Vardhan, 1971, 500, 25.00

348. AZIZ, Ahmad. "Muslim Attitude and contribution to Music in India" *ZDMG.* 1970, 119, 86—92.
Ref *JOI*, XX (1) 1970, 82.

In the art of music Hindu and Muslim cultures came closer together than in any other art. Indian Rāgas and Persian *maqāmāt* began to interfuse in Khusrau's days. "The situation of the synthesised Indian music came to be as recently described as an art" with a base which is Hindu and with decorations and fringes which are the result of a synthesis."

349. BANERJEE, Sanat Kumar. "Classical Music under the Patronage of the Baghela Rulers." *JOI*, XX (1), '70, 48—50.

Throws light upon some of the well established traditions about Musicians under the patronge of the Baghela rulers : Tansen, ustād Baḍe Mohammad Khan, Kodan Singh ; Pyar Khan and Jafar Khan, Vishwanath Singh, Bakhtawar Baba, Gulam Ali, ustād Munauar Khan, etc..

350. BHANAVATA, Mahendra. *Lokanāṭya Gavarī* ; udbhava aur *Vikāsa.* Udayapur, Bharatiya Loka Kalā Mandala, 1970, 18, 107 (Bhāratiya Lokakala Granthāvali, 22) Rs. 5.00.

On the traditional dance—drama of the Bhils.

351. BHARATMUNI, *Tandava Laksanam, or the Fundamentals of Ancient Hindu Dancing,* New Delhi, Munshiram, Manohar Lal, 1971 XVIII, 177 p. illns 45·00.

A translation into English of the fourth chapter of the Nāṭya śāstra of Bharta, with a glossary of the technical dance terms and containing special appendices of aesthetic and archaeological interest, ed. by B. V. Narayanaswamy Naidu and others.

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352. BHATKHANDE, V. N. "A Short historical survey of the Music of upper India" *JIMS*, II (4) 1971, 1—43,

A reproduction of a speech delivered at the First All India Music Corference, Baroda, 1916.

353. BHATTACHARYA, Deben (Tr.). *The Mirror of the Sky : Songs of the Bauls from Bengal*. London, Allen and Unwin, 1969 120. 45.

Rev : *AP*, XLI (2), 1970, 93.

Bāul, derived from Skt. vātul, means 'mad' affected by wind ; a small group of poets and musicians, drawn from the village labouring classes ; earns his living from his songs, singing from door to door accompanied by drums, cymbals, and lute ; includes 150 songs with notes. Vaishnavite and sometime Islamic influence. Contents : ātmā and its relation to God ; life and death.

354. BHATTACHARYA, Sudhibhushan. "Śāstrīya Sangīta Ke Chandamaya rūpa Kā Lokādhāra" *RBh*, XIII (4), 1971 1—6.

The folk poetry is often free from chandas. Classical music does not follow the primitive music. Folk music and primitive music are not the corrupted form of the classical music. There is a combination of folk, Primitive and Classical music in the Indian music.

355. BHATTACHARYA, Sudhikanta. "Role of Music in society *Culture*", *Folklore*, XI (6) 1970, 194—201.

Points out the close relationship between Music and society and Culture.

356. BOSE, Mandakranta *Classical Indian dancing, a glossary*, Calcutta, General Printers and Publishers, 1970, VIII, 216. 25-00.

357. CHAKRAVARTI, Prithvindra. *Baul, Bengali Mystic songs from Oral Traditions, Rapua, Pocket Poets* 1970, p. 28,

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Rev. *Folklore*, XI (6)1970, 232,

358. CHANDOLA, Anupchand. "Saṅgīta Vyavasthā Kī Kucha Paddhatiyā̃ aur Bhāṣā Vijñāna ke Siddhānta." *Gaveṣaṇā* VIII (16) 1970,—132—149.

359. CHAUDHARI, Subhadra. "Mārgatāla Kā Paricaya", *Saṅgīta*, XXXVIII (3) 1972, 3—16, 23

Meaning and different forms of Tāla.

360. DE, Sudhin. "Two Unique Inscribed Jaina Sculptures". *JJ*, V (1), 1970, 24—26.

361. GANESH, Satishachandra. "Tabale Par Matta Tāla", *Saṅgīta*, XXXVIII (3) 1972, 44—4.

362. GASTON, Anne-Marie. "Dances of Men and Gods" *IAS*, 1971, 74—82.

Compares Indian and Western dance system.

......"In India, classical dance stems directly from the gods. This type of heavenly revelation did not precede ballet or the classical forms of modern dance that are in practice in the West to-day. Ballet was a Court dance and modern dance started as an alternative to the physical restrictions of ballet." (p. 75).

363. GOSWAMI, Dineshchandra. "Lokasangīta Kī Pṛṣṭhabhūmi aur Śāstrīya Sangīta Kā Ādhāragrahaṇa." *RBh*, XII (3-4), 1970, 30—B.

364. GUPTA, Mohanlal. "Budha—A Sirmur Folk-Dance." *Folklore*, XI (3), 1970, 86—90.

A dance from Rainka Tehsil ; held on Tija and Cautha following Diwali festival in the month of Kartika (Oct. Nov.) accompanied by the sewa and other folksongs.

365. HICKMANN, H. and STAUDER, W. *Orientalische Musik*. 1970, VIII—254, 4 figs., 1 Tab., L. 14.400.

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366. JAIN, K. L. *Bhāratīya Sanskṛti Ke gāyaka.* Delhi, Prabhata Prakasana, 1970, 104, 3.50.

On some litteratures of ancient India.

367. JAIRAZBHOY, N. A. *The Rāgs of North Indian Music ; Their Structure and Evolution.* London, Faber and Faber, 1971, 222, 200.

Intro. to the historical Background, Present-Day North Indian Classical Music, Basic elements of Theory, Ṭhāṭ, The Effect of Drones, Evolution of the circle of Ṭhāṭs, Alternative Notes, Transilient Scales, Symmetry, Movement and Intonation, Appendix A : The system of 32 Ṭhāṭs. Appendix B. Description and Notation of Recorded Music examples.

368. JONNES, Clifford R. *Kathakali : An introduction to the Dance-Drama of Kerala.* San Francisco, American Society of Eastern Arts, 1970, II—115.

Deals with the traditional forms of Indian dance-Drama and Theatre.

369. KARLEKAR, J. "Bhāratīya Lokanṛtya ; rūpa aur Pṛṣthabhūmi." *RBh,* XII (3-4), 1970, 3 1—B.

370. KAUFMANN, WALTER. *The Ragas of North India.* Bloomington and London, Indiana Univ., Press, 1968, V—IX, 625, pl. 35, bib., (*Oriental* Series, Vol. I) ; $ 15.00.

Rev : *JAOS,* LXXXX (4), 1970, 593—594.

Discusses historical works dating from the second century B. C. to the eighteenth century.

371. KOOMARSWAMI, ANANDA and DUGGIRALA GOPAL KRISTNAYYA. *The mirror of Gesture (being the Abhinaya Darpaṇa of Nandikesvara),* New Delhi, Munshiram Manoharlal, 1970, 52, unpriced.

Nāṭya, Nṛtta and Nṛtya.

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372. KUMAR GANDHARVA. Lokasangīta : Bhāratīya Sangīta Kā Mūlādhāra. *RBh,* XII (3-4), 1970, 34—39.

By courtesy of "Sammelana Patrikā."

373. MATHUR, N. L. *Sculpture in India (its history and Arts).* 1972, 101 Rs. 45.00.

Early period, Gupta period, Early Medieval Period, Medieval Period, The last phase, plates (47), Notes, Bibliography, Index.

374. MEHATA, RAMANLAL CHHOTELAL. *Āgarā Gharānā ; Paramparā Gāyakī aur Cījen.* Bharatiya Sangita-Nṛtya-Nātya Mahavidyalaya, Maharaja Sayājirāo Visvavidyālaya (Dstr. Univ. Publications Sale's Unit) 1969, 20, 51, 9, 194 (Series no. 12). 5.00.

On the hereditary families of Hindustani musicians of Agra (Uttar Pradesh) and their styles of music ; selected songs with notations.

375. MUKHOPADHYAYA, SANATAN. *Theory of harmonization : Indian Melody.* Calcutta, The author, 1970, 22, 29, 10.00.

376. NAIDU, B. V. N., and others. *Tandava Laksanam or The Fundamentals of Ancient Hindu Dancing.* New Delhi, Munshiram, 1971, 202, 50 pls, 184 illus., 45.00.

A tr. into English of the IVth Chapter of Bharata's Nāṭya-śāstra with a glossary of Technical Dance terms compiled from the eighth, ninth, tenth and Eleventh chapters of the *Nāṭyaśāstra.*

377. NAYDU, HANUMANTA. "Chhattīsagaḍhī Lokagīta." *HJ,* 3 (1), 1971, 1—35.

378. NEOG, Maheswar. "Three Sangita works Found in Assam." *PICO,* III (2), 1970, 721—723.

On the three Sangita works—*Hastamuktāvalī* of Shubha-ṅkara Kavi (on the manipulation of the hands in classical dances), *Harismṛti-Sudhāṅkura* of Raghunandan (the history

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of the origin of music on earth) and the *Vādyapradīpa* of Yadupati (on the Rhythm in music).

379. NIJENHUIS, EMMIE Te. "The Sanskrit Dhyānas of Johnson Album 35 and the Rāga Descriptions of Subhaṅkara's Sangītadāmodara." *JRAS*, (1) 1971, 52—58.

Deals with an important musical treatise—the *Sangīta Dāmodara* of Shubhaṅkara. Holds that some Sanskrit dhyānas of the album *Johnson collection* 35 bear close resemblance to Sanskrit texts of the *Rāgamālā* series as well as to the *rāga* descriptions of Śubhaṅkara's *Sangīta-dāmodara*. On comparing the Sanskrit dhyānas of *Johnson collection* 35 with the rāga description of Subhaṅkara, in 16 cases one will find a striking similarity ; Reproduces the Sanskrit text of the 16 notes, following dhyānas—

Meghamalhār, Gāndhāra, Naṭa, Karṇāta, Lalita, Rāma-karī, Bilāvalī, Kakubhā, Khambhāyati, Mālava, Vibhāsa, Varāḷī, Bhairavī, Madhumādhavī, Śrīrāga and Dhanā-śrī.

380. NIJENHUIS, EMMIE Te. *Dattilam : A Compendium of Ancient Indian Music.* Utrecht, 1970, XII, 477.

An ancient Sanskrit treatise on melody, rhythm, musical form and performance. With intro., tr. and commentary.

381. OJHA, Dina Dayal. "Bīkānera Kī Katipaya Vyāvasā-yika Gāyaka Jātiyā." *Vaicārikī*, I (2-3), 105—109.

Ḍholi—(Hindu and Muslims) Ṭhādhī—(Hindu and Muslims) Mirāsī, Māngagiyār, Pātor, (Bhagatina), Kacanī, Kajarī, Rāwala.

382. PATNAIK, Dhirendra Nath. *Odissi dance.* Bhubaneswar, Orissa Sangeet Natak Akademi, 1971. 110.20.00.

383. PILLAI, SOMASUNDARAM, J. M. *Siva-Nataraja, the Cosmic dancer in chid-ambaram.* The author, Annamalainagar, 1970, VI, 99.3.00.

Interpretation of dancing images of Śiva.

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384. PUBLICATIONS DIVISION, GOVT OF INDIA (Ministry of Information and Broadcasting). *Aspects of Indian music.* 1970, 103. 1.50.

Articles and papers read at the music symposia arranged by All India Radio.

385. RAGHAVAN, M. D. "The Sandeśakāvyas of the Sinhalese and the sandeśa Dance." *Raghavan Volume*, 1971, 37.

386. RAGHAVAN, V. (Ed.) *Nṛttaratnāvalī of Jaya Senāpati.* Madras, Govt. Ori. Manuscripts library, 1965, IX, III, 164, 22, 255, 222, 22.00.

Rev : *ABORI*, LI (1-4), 1971, 250—259.

Edited for the first time ; eight chs. ; definition of Nāṭya and its four constituents ; different aspects of Nṛtya ; Āngika Abhinaya, Cārīs (Movements of legs), Sthānas and Maṇḍalas ; 108 Karaṇas ; Aṅgahāras, Recakas ; Deśī Varieties of Sthānas, Karaṇas and Bhramarīs ; Deśī Varieties of Pādas, Deśī Cārīs, Deśī Lāsyāṅgas ; varieties of Gaits ; topics suitable for starting lessons in dance, the stage, preliminaries, dance dress etc., varieties of dance like Perani, Rāsaka etc., and Theatre ; presentation of the dance-recital ; Editor's valuable introduction.

387. RAGINI DEVI. "Dance dialects of India." Delhi, Vikas, 1971, 224. 95.00.

388. RANADE, Ganesh Hari. *Hindustani Music : its Physics and Aesthetics.* Bombay, Popular Prakashan, 1971, (3rd ed.) VIII, 204. Rs. 16.

First published in 1939.

389. ROSENTHAL, Ethel. *The story of Indian Music and its Instruments.* New Delhi, Munshiram, 1971, 247, 19 illus. 24.00.

The nature and importance of Indian Music ; origin, Time, and tune, the Vīnā etc. Eng. Tr. and notation

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of the Kṛitis of Tyāgarāja ; Sir William Jone's treatise on the Musical Modes of the Hindus ; aspects of Indian music and musicians.

390. ROY, Bhagavati Prasad. "Sūradāsa kī Sangīta Pratibhā." *Prajñā*, 17 (1), 1971, 23—43.

391. SADGOPAN, V. V. "Problems of Music Education in India," XVI (1), 1970, 211—219.

392. SASTRI, K. A. Nilakanta and VENKATARAMAN, K R. 'The Tamils and the Art of Dance". *BITC* 1971, 10—33.

393. SHANKAR, Ramendra. "Symbolism of Mudras in Hindu Dancing". *Folklore*, XII (1), 1971, 12—19.

The Vedia hymns and mantras became the foundation of Tantric worship and were accompanied by strange hand gestures and movements. The word denotes a *seal*. The hand gesture places a seal to the associated Mantra and becomes a source of pleasure to the gods worshipped. These form the powerful means of expression in a dance. The different gestures of the hands with their significance are described.

394. SHARMAN, Gopal. *Filigree in Sound : Form and content in Indian Music*, London, Andrè Deuteh Ltd., 1970, 176 £ 2·10 ; Delhi, Vikas, 1970, 176, 27·50.

Rev : *AP*, XLII (1), 1971 41—42.

On Indian Music, its modes and scales, instruments etc. ; includes a verbetim conversation of the author with yehudi Menuhin—a western world famous musician.

395. SINHA, Purnima. "Rabindra Sangeet : Songs composed by Rabindra Nath Tagore". *Folklore*, XII, Ap. 1970, 131—151.

A study of Rabindra Sangeet in the light of Indian

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music ; Different Rāgas and folk forms in Tagore's compositions.

396. SINHA, Purnima. *An Approach to the Study of Indian music*, Calcutta, Indian Pubs., 1970., 119 (Indian Pubs monograph Series, no. 11). 20·00/$ 4.00 U. S.

397. SRIMALA, Pyarelal. "Jaina Vāṅmaya Kā Saṅgita Pakṣa", *Sangīta*, XXXVIII (3) 1972, 24—25.

398. SRINIVASAN; R· "Music and Musicians : Anecdotes", *BJ*, XVIII (7), 1971, 52—58.

399. SRIVASTAVA, Kumkum. "Lokadhunē evaṁ unase utpanna rāga", *Sangīta*, XXXVIII (3), 1972, 38—43.

400. SUNDARARAJAN, V· V. *Mahārāja Sri Swāti Tirumal Kṛtis* (Part I) Trivandrum, Sri Swati Tirumal Kritis Publications Committee 341, Rs. 8.00, 1970.

401. VATSYAYANA, "A history of dance, drama and Music in Mediaeval age of india." *PICO* III (2) 1970, 742—97.

Traces the history of Indian dance aud drama during the period 1206—1700.

402. VELANKAR, S. B. *Gītanirvāṇam*, Bhopal, Surabharati, 1970, 96, Rs 5·00

with concepts and notations, Tals, and Mātras. Series of songs with Raga and Tālas. Appendix 1—List of Rāgas, Appendix 2 list of Tālas. Appendix 3 list of Texts.

403. VENKATACHARYA, T. 'The Nṛttahastas in the Nāṭyaśāstra. *EW*, XXI (3-4). 347—349.

The ninth Ch· of the Nāṭya Śāstra refers to 24 Asaṁyuta hastas, 13 Saṁyutahastas and a number of Nṛttahastas. The number of Nṛttahastas is not clear. The author discusses this question in the paper.

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III. BUDDHISM

1. ABE, Masao. "A Buddhism of Self-awakening not a Buddhism of Faith." *Añjali, (Wije.ekera Feli. Vol.)*, Univ. of Ceylon 1970, 33—39.

2. ACHARYA, Narendra Dev. *Bauddha Dharma Darśana.* Patna, Bihar Rashtrabhasa Parishad, 1971, Rep., 690, Rs. 25.00.

3. ADVANI, K. V. "Buddhism And Freedom of Spirit." *Mahābodhi*, 79 (9), 1971, 356—358.

4. AHIR, D. C. "Temples of Kanum." see *Architecture.*

5. AHIR, D. C. *Buddhism in Punjab, Haryana and Himachala Pradesh.* New Delhi, Mahabodhi Soc. of India, 1971, 113. Rs. 5.00.

6. AHIR, D. C. "Eighty Years of Buddhism in India (1891-1971)." *Mahābodhi*, 79 (5-6), 1971, 219—221.

7. AH-UEH, Yeh. "Sad asacca tattvam, as the Parinispannasvabhāva." *JIBS*, XX (1), 1971, 373.

8. AMORE, Roy Clayton. *The Concept And Practice of Doing Merit in early Theravada Buddhism.* Columbia Univ., 1970, 178. order no. 71-6136, *Abstract* : *DAI*, XXXI (9), 1971, 4875—A.

Discusses the formative period of Theravāda Buddhist ethics. Throws light on the concept and practice of doing merit (puñña). An analysis of merit theory in the early *Suttas* reveals that the early Buddhists adopted the traditional practices of sacrificing, granting hospitality, making offerings and venerating holy persons but reinterpreted all these practices in accordance with Buddhstie values and goals. Theravāda Budd. agreed with the Brahmanic notion that one gains happiness in this life and heaven after death by means of his merit. The Abhidhammic works consistently hold that according to Theravāda Budd. merit is not a material quality but a spiritual quality.

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9. ANACKER, Stefan. *Vasubandhu : Three aspects : A Study of a Buddhist Philosopher.* The Univ., of Wisconsin, 1970, 520, order no. 70-8257, M $ 6.60 ; X $ 23.40.

Abstract : *DAI*, XXXI (1), 1970, 420—A—421—A.

Tries to demonstrate an inner coherence in different works of Vasubandhu ; Examines Vasubandhu's thought and demonstrates a continuity of vision in the works attributed to him particularly in Vādavidhi, Karmasidhi prakaraṇa and madhyāntavibhāgabhāṣya ; Gives annotated trs. of these three texts and of the commentary on Karmasiddhiprakaraṇa by Sumati Śīla.

10. ANAGARIKA GOVIND, Lama. "Consciousness Expansions and Disintegration Versus Concentration and Spiritual Regeneration." *MW*, XLVI (2), 1971, 77—81.

11. ARYASURA. *Jātakamālā.* Delhi, Motilal, 1971, Rep., 350. 30.00.

12. BAGCHI, S. *Mahāyāna Sūtrālaṅkāra (of Asaṅga).* Darbhanga, The Mithila Institute of post-graduate and Research in Sanskrit learning, 1970, 328. Rs. 25.00.

13. BAGCHI, S. (Ed.) *Mahāvastu Avadāna* (Vol. I). Darbhanga, 1970, 416 (Buddhist Sanskrit texts, 14). DM 29.20.

14. BAILEY, H.W. *Khotanese Texts* I-III. Cambridge, Univ., Press, 1969, Rep., X, 257, X, 130, VIII, 149. (Indo-Scythian Studies), £ 15.

Rev : *JRAS*, (1), 1971, 73—74. *Asia Major*, XV, 1969-1970, 115—117.

Contains Siddhasāra (with Tibetan parallel), Jīvakapustaka (with Gostāna-skt. parallel), Jātakastava, Bhadracaryādeśanā, and large fragments of the Suvarṇa-

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prabhāsasūtra ; supplement containing some new fragments etc.

15. BAILEY, H. W. *Saddharma-Puṇḍarīka-Sūtra : The Summary in Khotan Saka*, Canbarra. The Australian National Univ., Faculty of Asian Studies, 1971, 59.

Rev : *Asia Major*, XVII (2), 1971-1972, 223—24.

Contains the summary (Khot. haṃbistā, rendering Buddh. Sanskrit samāsa) in later Khotanese of the Mahāyāna Sad-dharma Puṇḍarīka-sūtra in facsimile reproduction from *Khotanese Texts* III, Cambridge, 1956, 58—61 (re-printed in *Khotanese Texts*, I-III, Cambridge, 1969) and—another version of the intro. of the summary—from *Saka Documents, Corpus Inscriptionum Iranicarum*, pt. II, Vol. V, Text Volume, London, 1968, p. 23 together with translations, a concordance Khotanese Summary—Budd. Sanskrit Text, a comm. (8—43), an Iranian index to the comm. and a list of Buddhist loan words. Bailey gives valuable remarks on orthography and grammar.

16. BANERJEE, Anukul Chandra. "A Study on Hīnayāna and Mahāyāna Buddhism." *Jagajjyoti*, 1970, 16—18.

17. BANERJEE, Anukul Chandra. "A Study on Samatha And Vipassanā in Buddhism." *Mahābodhi*, 79 (5-6), 1971, 211—216.

18. BANERJEE, Aparna. *Traces of Buddhism in South India. (C. 700—1600 A. D.)*. Calcutta, Scientific, 1970, 12.00.

19. BANERJEE, Biswanath. "Pratītyasamutpāda as viewed by the Kālacakra School." *JGJKSV*, XXVII (3-4), 1971, 29—33.

To the Buddhists of the Kālacakra school, Kala is the source of everything. Revolving like the movement of

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the Sun in twelve months it causes birth, decay, death etc.

20. BANERJEE, N. R. "Buddhist Art of Nepal." *Vivekananda Vol.*, 1970, 385—88.

21. BAPAT, P. V. "Shan-Chien-P'i-P'o-Sha and The Code of Conduct of the Early Buddhist Religion." *ABORI*, LII (1-4), 1971, 1—30.

Nanjio's catalogue gives Sanskrit rendering of *Shan-chien-P'i-P'o-Sha* as *Sudarśana Vibhāṣā* under no. 1125.

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Kharoṣṭhī characters ; a Buddha head of Kuṣāṇa style in Dulvergin town in Farghana Valley ; several Buddhist temples of 7th—8th centuries ; a complex of a stūpa and monastery at Ajinā Tépé ; a birch-bark MS. in an earthen pot at Zang Tépé—a *Sanskrit* commentary on pātimokkha.

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134. HUMPHREYS, Christmas. *The Wisdom of Buddhism.* London, Rider and Co., 1970, Rep., 280. £ L. 50.

Rev : *AP*, XLII (5), 1971, 225—26.

135. INAZU, Kizow. "Final Stage of Religious Awakenment Expressed in the 7th and 8th Grade of Bodhisattva (A Research into the Viewpoint of Prince Shōtoku in Reference to Daśabhūmika—Sūtra)." *JIBS*, XVIII (2), 1970, 1054—1043.

(1) Arrangement of the Ten-Grades into two Stages. (2) Differentia between the 7th and 8th Grade indicated in the Daśabhūmika—Sūtra. (3) The view of Prince Shōtoku.

136. ISODA, Hiro fumi. "A Study on the Cittotpāda in the Abhisamayālaṅkāra." *JIBS*, XIX (1), 1970, 71—76.

137. ITO, Juiei. "The Meaning of 'Daśa-bhūmi' in the Daśabhūmika-sūtra." *JIBS*, XIX (1), 1970, 204—211.

138. ITO, Juiei. "'Jñāna-bhūmi' in the Daśabhūmika-sūtra." *JIBS*, XX (1), 1971, 365.

139. IWATA, Ryōzō. "Amala-jñāna and Amala—Vijñāna." *JIBS*, XIX (2), 1971, 625—626.

140. IZDAL, I. P. *Mahāvyatpatti. Minaev (2) izdanie, Sukazetelem. etc.* St. Petersburg, 1970, Rep. 286. (Bibliotheca Buddlica, 13). *DM* 42.

141. JACOBSON, Nolan Pliny. "Buddhism, modernization, and Science." *PEW*, XX (2), 1970, 155—167.

142. JAIN, Dharma Chandra. "Duḥkha āryasatya—eka vivecana." *Anekānta*, XXIV, 1971, 205—10.

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143. JAIN, Jagadish Chandra. *Prācīna Bhārat kī Śreṣṭha kahāniyā ; Bauddha kahāniyā.* Delhi, Jñānapith Prak., 1970, 16, 140 (Lokodaya Granthamala, 306), Rs. 3.50.

Stories from *Jātakas.*

144. JAIN, Shiva Charan Lal. *Ācārya Buddhghoṣa aur unakī aṭṭhakathāē.* Delhi, Alpana Prak., 1969, 8, 463, Rs. 14.00.

The stories found in the comms. of Buddhaghoṣa on Pali Buddhist Canonical literature.

145. JAIN, Udai Chandra. "Bauddhadarśane pramāṇa-mīmāṁsā." *Māgadham*, V, 1971, 43—56.

146. JAYASURIYA, M. H. F. "A Note on Pali Abhinīhāra and Cognate Forms in the Light of Buddhist Hybrid Sanskrit." *Añjali*, Univ. of Ceylon, 1970, 50—54.

147. JAYATILLAKE, K. N. "Nirvana." *Mahābodhi*, 79 (1), 1971, 1—7.

148. JAYATILLEKE, K. N. "The Basis of Buddhist Ethics." *Mahābodhi*, 79 (2), 1971, 50—56.

149. JAYATILLEKE, K. N. "Buddhist Attitude to Other Religions." *Mahābodhi*, 79 (5-6), 1971, 126—128.

150. JAYAWICKRAMA, N. A. *The Chronicle of the Thupa and the Thūpavaṁsa. Being a Translation and edition of Vācissarathera's Thūpavaṁsa.* London, Luzac and Company Ltd., (Sacred Books of the Buddhists ; 28) 1971, XXXIV+286, 6 pls, 1 map. £ 6, 30.

The present author has re-edited and re-translated *Thup.*, the first ed. of which appeared in 1935. Gives notes containing explanation of the text and geographical and archaeological data.

Thup—draws freely from Mahāvaṁśa and its commentary—the Jātakanidāna ; the Mahāparinibbāṇasutta etc. The hero of *Thup*—is Duṭṭhagāmaṇī.

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151. JAYAWICKRAMA, N. A. *The Sheaf of Garlands of the Epochs of the Conqueror, being A Translation of Jinakālamālīpakaraṇam of Ratanapañña Thera of Thailand.* London, Luzac and Co., 1968, XIVI, 235 (Pali Text Society Tr. Series No. 36). £ 4.20.

Rev : *JRAS,* (1), 1971, 94.

JKM—a Pali work composed in Siam in the 16th century ; with English tr.

152. JOSHI, L. M. "Truth : A Buddhist Perspective." *JGJKSV*, XXVII (3-4), 1271, 289—302.

Truth—conveys the meanings of two Buddhist terms—Satya or *sacca* and *dharma* or *dhamma* ; dharma as the foundation of human ideals and ideas. The truth is free from all labels ; it is neither Buddhist, nor Brahmanical, neither Christian nor Islamic. Buddhism endevours to remove the obstacles on the way to Truth and makes the man to cultivate all these virtues that lead towards truth.

153. KAJIYAMA, Yuichi. "The Atomic Theory of Vasubandhu The Author of the Abhidharmakośa." *JIBS,* XIX (2), 1971, 1006.

154. KALUPAHANA, D. J. "Schools of Buddhism in Early Ceylon." *CJH*, I (2), 1970, 159—190.

History of the Schisms ; The Theory of Four Principal Schools (catur-Mahā-Nikāya) ; Sthaviravāda Tradition in Ceylon) ; The Syncretic Sthaviravāda—Buddhaghoṣa and Dhammapāla · The Sarvāstivāda Tradition in Ceylon ; The Sautrāntika Tradition in Ceylon ; The three main centres of Buddhism ; Mahāvihāra, Abhayagiri ; Jetavana.

155. KALUPAHANA, D. J. "Aspects of the Buddhist Theory

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of the External World and the Emergence of the Philosophical Schools in Buddhism." *CJH*, I (1), 1970, 93—108.

Tries to show that "early Buddhism starting as a form of phenomenalism, gave rise to different schools of thought such as realism, metaphysical dualism, representationism. transcendentalism, idealism and immaterialism, all arising as a result of the differences of opinion expressed on the nature of the external world."

156. KANAJI, Isamu. "A Study on Prince Shōtoku's Commentary on the Saddharmapuṇḍarīka." *JIBS*, XX (1), 1971, 26.

157. KARIYA, Sadahiko. "The eternal Buddha in the Saddharmapuṇḍarīka-sūtra and the Pure Land Buddhist texts." *JIBS*, XIX (2), 1971, 853.

158. KASHIO, Jikaku. "Some Notes on Dvādasaṅgapaṭicca-samuppāda." *JIBS*, XX (1), 1971, 348.

159. KATAYAMA, Ichiro. "Sikkhā—Vidhāna in Aggavaṁsa's Saddanīti." *JIBS*, XIX (2), 1971, 870—875.

160. KAUNDINYA, Rahi. "mūla Khāmti bhāṣā kī pothī "Kāmphā Cātā" yā kalpa kā itihāsa." *ŚP*, XXI (3), 1970, 39—42.

Kāmphā-Chātā means the history 'itivṛtta' of Kalpa. The manuscript consisting of 50 pages is restored in the 'Bauddhavihāra' in Narayanpur, Uttarlakhimpur (Assam), Barakhāmti gāv.

161. KAWAMURA, Kōshō. "Faith in Abhidharma Buddhism." *JIBS*, XIX (2), 1971, 558—562.

162. KERN, H. and Bunyin Nanjio (Eds). *Saddharma-puṇḍarīka-sūtram.* St. Petersburg, 1970, Rep., 523 (Bibliotheca Buddhica, 10). DM 75.—

The lotus of the true law.

CC-0. Ganga Nath Jha Campus. Central Sanskrit Uni. Digitized by Sri Muthulakshmi Research Academy

163. KHER, Chitrarekha V. "Vāchaspati's exposition and criticism of the Buddhist View of Perception." *Ṛṣikalpanyāsa*, 1971.

164. KIMURA, Toshihiko. "The Practical and Religious System in the Pramāṇavārttikam of Dharmakīrti." *JIBS*, XX (1), 1971, 313.

165. KIMURA, Toshihiko. "Īśvarasādhana of the Naiyāyikas and the Critique by Dharmakīrti." *JIBS*, XIX (1), 1970, 221—229.

166. KIYOTA, Jaku-un. "Quotations of the Saddharma-puṇḍarīka-sūtra in the Śikṣāsamuccaya." *JIBS*, XIX (1), 1970. 217—220.

167. KLAR, W. H. "Genuine Buddhism and Buddhist Solidarity." *DI*, X (3), 1970, 47—54.

168. KOHNO, Yashushi. "The Study of Buddhist Arts." see *Art*;

169. KOJIMA, Kazuakira. "A Study on the Paṭicca-samuppāda in Primitive Buddhism." *JIBS*, XIX (1), 1970, 185—199.

170. KULATHUNGAM, L. C. D. "Buddhist Elements in the Logic of Saiva Siddhanta." *ŚS*, V (2), 1970, 171—183.

171. KUMARAPPA, Jagadisan M. "Buddhist Missioneries of Asoka." *AP*, XLII (6), 1971, 235—40.

A reprint from *AP*, Nov., 1931.

Concludes that Aśoka's "enthusiasm and piety, his driving power and moral earnestness, his missionary zeal and ceaseless efforts, contributed much not only to populariz-ing during the pre-Christian era the Buddhist way of Buddha thinking and living but also to raising the religion of Buddha to the rank of a world religion." (p. 240).

172. LAMOTTE, ETIENNE. "Le Triate de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajnāpāramitāśātra). pt. III, chs.

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XXXI—XLII. Louvain, Institute Orientaliste, Vol. II, LXVIII+ 1119—1733, 1970, Fr. 1100.

Rev : *Asia Major*, XVII (1), 1971—72, 105—112.

The III Vol. contains a long intro. (pp. V—LX), the tr. of chs., 31—42 (chapters) 19—26 and the beginning of 27) ; deals with the *dharmas* of the way of Nirvāṇa and with the attributes of the Buddha. Intro. deals with problems relating to the author and the sources of the *Ta-chih-tu lun* ; States that the name Mahāyāna never occurs in the inscriptions. The expression Mahāyānic Śākyabhikṣu-Ācāryya is found in an inscription from East Bengal dated A. D. 507—8. Inscriptions of the Pāla period mention *māhāyāna anuyāyin* ; considers a particular passage from the *Hsi-yu-chih* as quoted in the *Fa-yuan lin* (Taishō 2122) as the oldest reference to Nāgārjuna.

173. LAMOTTE. Etienne. *L' Enseignement de Vimalakirti (Vimalakīrtinirdesa)*, Louvains Leuven : Publications Universitaires, 1962, 488, (Biblostheque du Museon. Vol. 51).

Rev : *ZDMG*, 121 (2), 1971, 410—413.

174. LAMA, Taranath. "History of Buddhism in India." *JAIH*, III, (1—2), 1969—1970, 182—192.

Study of Buddhism from the time of king Ajātaśatru to that of the Sena king of Bengal with special reference to Buddhist teachers, doctrines and organizations.

The Tibetan original was translated by Harinath De.

175. LI-KOUANG, Lin. *Dharma-Samuccaya, compendium de la Loi. Recueil de Stances extraites du Saddharma-smṛtyupesthāna-sūtra par Avalokita Simha*. Paris 1969, VIII+416+27.

Sanskirt ms. of Bhiksu Avalokita Singh, entitled "*Dharma-Samuccaya* : includes Chs. VI—XII.

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176. LA SHA, J. P. S. "The Panca-Mahādāna Sutra And the Allaying of Anxiety", *Mahabodhi* 79 (5—6), 1971, 158—167.

177. LAW, B. C, A note on the Sāsana-Vansa, *JASB*, XLIII—IV, 1970, 247—250.

written in Burma in 1861 A. D., *Sasanavamsa* deals with the history of Buddha's religion ; refers to the mutual dependent relation of the state and the Sangh in Burma.

178. LETHCOE, Nancy Jane. *The Bodhisattva-Structure in Kumarajivas Astasahasrika-Prajnaparamita-Sutra.* Wisconsin, 1971, 519.

Describes in detail the various types of bodhisattvas found in Kumārajiva's translation of the *Aṣṭasāhasrikā* including their attainments, failures, and distinguishing characteristics.

179. LITVINSKY, B. A. "India and Soviet Central Asia" *Vivekananda Vol.* 1970, 263—74.

Tries to Sammarise the new archaeological material against the background of available data concerning the spread of Buddhism in Soviet Central Asia.

180. LOKESH CHANDRA, "The Buddhist Temples of Eastern Siberia" *JGJRI*, XXVI (1—3), 1970, 629—635.

181. LOKESH CHAMDRA. *Sanskrit Manuscripts from Tibet International Academy of Indian Culture.* New Delhi 1971, Rs. 10.00.

(Buddhist texts. Facsimile edition of the Kālacakra-tantra and of an unidentified palmleaf manuscript, both from the Narthang Monastery.

182. LOBSTEIN, Anne. "Zen and the Every day World" (a talk given at the Buddhapadika Vihara in Nov. 1970). *MW*, XLVI, (1), 1971, 17—20.

183. LUSTIG, Friedrich V. "On the Path of Discipleship." *Mahabodhi* 79 (7), 1971, 262—268.

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184. LUCE, Gordon H. *Old Burma-Early Pagan.* New York Univ., 1970, Vol. I : XVIII, 42 ; Vol. II : 337 ; Vol. III : 45 (7) pls. (Artibus Asiae, Supplementum 25). S 120.

Rev : *JRAS*, (2), 1971, 201—4.

About the old Superb Buddhist Capital City, Pagan (1) the history of Pagan, Mahāyān and Trantric Buddhism, Theravāda ; (2) Iconography : Symbols and postures ; scenes from the Buddha's life ; Mahāyānist and Tantric ; Brahmanical ; (3) Architecture : *Stupas*, Shrines and Temples, (4) descriptive catalogue of 455 pls. ; Bibliography and indexees etc.

185. LUDWIG, Alsdorf. *Die Āryā-Strophen des Pali-kanons metrisch hergestellt und textgeschichtlich untersucht*. (Academic der Wissenschaften und der Literatur, 1967, no. 4). 1968, 89. DM 14.—.

Rev : *JAOS*, LXXXX (4), 1970, 586—87.

Chronological Study of the āryā metre ; points out the transitional forms between the old and the new āryās with an 'old' 3-moric fourth gaṇa ; Transitional forms uncommon in Prakrit but very usual in Pali ; text older than the Jain text ; introductory part of the *Mahavagga* is a later secondary composition ; work valueble for the historical Study of Pali literature.

186. MACDONALD, Ariane. "Le Dhānyakaṭaka de Man-Luṅs Guru", *BEF*, LVII, 1970, 169—213.

187. MACKENZIE, D. N. "Buddhist Terminology in Sogdian : A Glossary. *Asia Major*, XVII (1), 1971—72, p. 28—89.

About a dozen Buddhist Sogdian texts have been identified as more or less close translations of extant Chinese texts. The writer presents a glossary of the Buddhist terminology in the Chinese text, relating each terms to its Skt. equivalants (s) where possible and listing the Sogdian translations verifiable.

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188. MACKENZIE, D. N. (Ed. Tr). *The Sutra of the causes and effects of actions in Sogdian*. London, Oxford Univ. Press, 1970, XIII, 77 (School of Oriental and African Studies, Lodon Oriental Services, Vol 22). 65s.

Rev : *BSAOS*, XXXIV (2), 1971, 411—415.

189. MAHATHERA, H. Saddhatissa. "The Beginning of Beings the creation—.' *Mahābodhi*, 79 (2), 1971, 65—67.

190. MAHATHERA, Piyadassi. Character Illumines Wisdom." *Mahābodhi*, 79, (5—6), 1971, 217—218.

191. MAHATHERA, Narada. What is the Origin of life" *Mahābodhi*, 79 (5—6), 1971, 171—175.

192. MAJUMDAR, Prabhash Chandra. "Agārasmā Anagāriyam Pabbajjati." *Jagajjyoti* 1970, 19—22.

193. MAKAMAYA, Noriaki. "Asvabhāya's Commentary on the Mahāyānasūtrālaṁkāra IX. 56—76." *JIBJ*, XX (1), 1971, 473, 465.

194. MALLIK, Madhusudana. "A Critical Appraisal of The Dhammacakka—ppavattana Suttas", *Mahabodhi*, 79 (7), 1971, 275—281.

195. MALVANI, Dalsukhbhai (Ed.), *Dharmottarapradīpa*. *Being a sub-commentary on Dharmottara's Nyāyabinduṭīkā, a commentary on Dharmakīrti's Nyāyabindu*. Patna, 1971, 362 (Tibetan Sanskrit Works Series, 2.) DM 20.—

Nyāyabinduṭikā and Nyāyabindu also have been included.

196. MANO, Ryūkai. "On the Three Jñatās" *JIBS*, XVIII (2), 1970, 1042—1036.

(1) The three *Jñatās* (2) The early Buddhism (3) The smaller *Prajñāpāramitā-sūtra* (4) The *Mahā-Prajñāpāramitā-Sūtra* (5) The *Mahā-Prajñāpāramitā Sāstra* (6) The *Abhisamayālaṁkāra* (7) The commentary of *Abhisamayālaṁkāra*.

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"The three *Jñatās* are the wisdom of Buddhisattva. *sarvajñatā* is the wisdom of lower and primary step, *mārgajñatā* is the wisdom of act and leading others and *sarvākārajñatā* is its effect and its essence".

197. MARTINI, G. "Vālukacetiya". *BEF*, LVII, 1970, 155—68.

198. MASAKI, Haruhiko. "On the Problem of Prajñā, Caryā and Śraddhā—in connection with the commentary upon the Vimalakīrti-nirdeśa-sūtra". *JIBS*, XIX (2), 1971, 993.

199. MASAKI, Haruhiko "On the concept of "Sattva" and its Development." *JIBS*, XVIII (2), 1970, 993-983.

200. MASUDA, Hideo. "Mahākaruṇā and Upāya in the Gaṇḍayūha-sūtra." *JIBS*, XX (1), 1971, 56.

201. MATSUNAGA, Daigan Lee, *A Critical Analysis of the Buddhist Concept of Hell*, Claremont Graduate School and Univ. Centre, 1970, order No. 70-11, 911, 147 pp., M $ 4·00 ; X $ 7·00 Abstract : *DAI*, XXXI (2), 1970, 802—A.

"*Niraya* is not a place of retribution after death. Rather it is a symbolic expression of present human existence viewed through self-reflection. Man, because of his delusion and clinging creates *niraya* and lives there without ever being aware of the fact, for *niraya* represents an attitude of mind. Once this attitude of ignorance is overcome and converted to enlightenment, then the individual's *niraya* instantaneously is transformed into the Land of Purification" and that both these are contained within the mind of the individual.

202. MCDERMOTT, A. C. Senapc. (Ed.) *An Eleventh-Century Buddhist Logic of "Exists". Ratnakīrtis Kṣaṇbhaṅga-siddhiḥ Vyatirekātmikā*. Dordrecht—Holland, D. Reidel Pub. Comp. 1969 X + 88. Fl. 25.

With intro, tr. and notes.

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203. MCDERMOTT, James Paul. *Developments in the Early Buddhist Concept of Kamma/Karma*. Princeton, 1971, 255.

204. MEHTA, R. N. "An Amitabha Buddha Image from Cavaj" see *Art*".

205. MISHRA, Shiv Nandan "The Licchavi Parisā of Vaiśālī". *JAIH*, III, (1-2), 1969-70, 86—89.

Discusses the numerical strength of Parisā, the metropolitan assembly of the Licchavis on the basis of the Buddhist canonical texts and the jātakas.

The two assemblies—

(1) General assembly of 7,707 and (2) a select one of 500 members.

206. MISRA, G. "Buddhist Logic and its Doctrine of Apoha." *Bhāratī U*. V (9), 1971, 1—6.

207. MISRA, G. S. P. "A Buddhist Legend Re-written : Devadatta And His Character." *Bh. Vd.*, XXVIII (1-4), 1971, 22—29.

208. MISHRA, Krishna Prasad. "An existentialist Approach to Buddhism—Causality and Freedom." *Bhārati U.*, V (9), 1971, 7—12.

209. MISRA, R. N. "Yakshas in the Buddhist Literature." *BAIHA*, 1968, XI, 7—30.

Numerous references of *Yakkhas* in Pali works ; from *Yaj* 'to sacrifice' ; different from the yakṣas of *Mahabharata* or Purāṇic yakṣas ; cult of Yakkha-worship prevalent in eastern India ; figure as a class or as individual mighty demi-gods ; creatures of voracious appetite ; benevolent and molevolent or converted yakkhas ; creatures of wild and forests called rukkhadevata—the tree gods or bhummadevatā—earth gods ; invisible, assume different shapes ; make loud noise ; possess super-natural power and beauty as special traits ; possessor and bestower of

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riches ; inimical to Buddhism ; votaries of yakkhas consisted of kings and commoners, ascetics, the sea-faring and forest tracking traders etc., the wide spread yakkha—worship was condemned by Buddha and his disciples ; remnants of an ancient demonology.

210. MITRA, Rajendralal. *The Sanskrit Buddhist Literature of Nepal.* Calcutta, Sanskrit Pustak Bhandar, 1971, Rep., 18+32+341+4. DM 32.—

"An analysis of the manuscripts presented by B. H. Hodgson to the Asiatic Society of Bengal."

211. MITTAL, Kusum. *Dogmatische Begriffsreihen im älteren Buddhismus II. Das Saṅgītisūtra und sein Kommentar Saṅgītiparyāya.* Berlin, Akademie—Verlag, 1968. Teil 1, 488 ; teil 2—155, M. 139.—

Rev : *WZKSAIPh*, XIV, 1970, 216.

212. MITRA, Sisir Kumar. "Buddhism : A Bird's-eye view." *BRMIC*, XXI (3), 1970, 74—80.

213. MIYAMOTO, Kenji. "Cittamātra in the Laṅkāvatārasūtra." *JIBS*, XIX (2), 1971, 853.

214. MIYAMOTO, Shoson. "An Appeal in Hope of Expediting the Indexing of the Buddhist Canon." *JIBS*, XVIII (2), 1970, 954—947.

215. MORI, Isodō. "The Bhāṇakas in the Pāli Aṭṭhakathās." *JIBS*, XX, 1971 (1), 352.

216. MORI, Shōji. "The Doctrine of Anicca-dukkha-anattan in the Nikāyas and Āgamas." *JIBS*, XIX (2), 1971, 827—830.

217. MUDIYANSE, Nandasena. "Buddhism in Ceylon, Its Past and Present." *Mahābodhi*, 79 (1-4), 1971, 444—449.

218. MUIR, John. "M. Auguste Bartha on the state of Indian Society in the time of Buddha and the Character of Buddhism." *IA*, III, 1971, 329.

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219. MUKHERJEE, Biswadeb. *Die Überlieferung Von Devadatta, dem Widersacher des Buddha, in den Kanonischen Schriften.* München, 1966.

Rev : *ZDMG*, 120, 1970, 402—403.

220. MUKERJI, R. N. "The Dawn of Karuṇā (Compassion) in the East." *Prajñā*, XVI (1), 1970, 144—158.

221. MUNSTERBERG, Hugo. "Dhyāna in Japanese Art." *Vivekananda Vol.*, 1970, 359—62.

222. MURAKAMI, Shinkan. "Ātman in the Old Upaniṣads and in Early Buddhism—with special Reference to the Image of Light (Jyotis)." *JIBS*, XX (1), 1971, 110.

223. MURAKAMI, Shinkan. "Nirātman of the Maitri-Upaniṣad—Compared with anātman of the early Buddhism." *JIBS*, XIX (2), 1971, 550—557.

224. MURTI, T. R. V. *Central Philosophy of Buddhism.* London, 1970, Rep., 336. 36.00.

225. MURTI, T. R. V. *Central Philosophy of Buddhism.* London, 1970, rep., 386, Rs. 36.00.

226. MURTY, K. S. *Nagarjuna.* New Delhi, National Book Trust, 1971, III. Rs. 2.25.

(On the life and works of Nagarjuna, an Indian Buddhist Philosopher).

227. NADKARNI, Mangesh Vithal. *NP-embedded Structures in Kannada and Konkani.* California (Los Angles), 1970, 320.

228. NAGARUNA, *Mahāprajñāpāramitāśāstra. Le traite de la grande Vertu de Sagesse.* Tome three Chapitres 31 a 42. 1970, 683. (—I—LXVIII ; 1119—1733), (Publications de L' Institut Orientaliste de Louvain, 2. DM 91·70

229. NAGARJUNA, Ramanan, K. Venkata. *Nāgārjuna's Philosophy as presented in the Mahāprajñāpāramitā-śāstra*, Varanasi, 1971, 409. DM 36.—

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230. NAGARJUNA, "Mulamadhyamakakarika". Tokyo, 1970. 214. DM 45.—

Romanized text and tr. With intro. by K. K. Inoda.

231. NAGARJUNA, "Mūlamadhyamakakārikās. Publ. avec la Presamnapadā, Commentaire de Candrakīrti, par L. de La Vallèe Poussim. St. Petersburg, 1970, Rep., 665. (Bibliotheca Buddhica, 4). DM 88.—

232. NAIR, P. Thankappan. "Dharma Sastha is Lord Buddha". *Mahābodhi* 79 (8), 1971, 312—316.

233. NAKADA, Naomichi. "Word and Inference in the yuktidīpikā (pt. II)". *JIBS*, XIX (2), 1971, 1000.

234. NAKAMURA, Hajime. "The coming into Existence of the Ten Precepts in Early Buddhisn". *JIBS*, XIX (2), 1971, 498—503

235. NAKAMURA, Zuiryu. "On the four sheets of Gilgit Manuscripts of Saddharmapuṇḍarīka-Sūtra in the Bill Library." *Añjali*, Univ. of Ceylon, 1970, 63—74.

236. NAYAKA, Thero, Neluwe. "Buddhism and world Peace." *Mahābodhi*, 79 (5-6), 1971, 224—226.

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The work is done under the direction of Prof. Dr. Oscar Botto, Director of the Inst. of Indology, Univ. of Turin. The pub. programme comprises of five sections—(1) Oriental Religions (2) Hebrew Religion (3) Islam (4) Catholic Religion (5) Other Christian texts.

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—the sources of the two philosophical traditions, traced from the Harappan to the Upaniṣadic times.

(3) the epistemological assumptions and norms of judgement of the two ; importance of "para-normal" knowledge as the means of knowing the highest truth as much in the *BG* as in early Buddhism.

(4) metaphysics of the *BG* and early Buddhism ; the ethics of the two systems ; The insistence of Buddhists on a comprehensive and perfect detachment and *BG*'s on seeming reconciliation between involvement in *Karma* and renunciation of *phala*.

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Neminähacariya, an Apabhraṁśa work of 3,338 verses dealing with the life and works of the twenty-second Tīrthaṇkar, Neminäha (Skt. Neminätha), composed by a Śvetāmbara jain in V. S. 1216.

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According to Pāṇini (Aṣṭā. 3. 1. 123), the Words *Devahūya, praṇīya, unnīya, ucchiṣya, staryā dhvarya, Khanya-Khānya* etc. in the Vedas, are *Nipātanas*. The author of the article dissolves the words as *starya+adhvarya* instead of *staryā+dhvaryaḥ* and holds "neither in the *Mahābhāṣyam* nor in the *Kāśikā* do we find any Vedic illustrations for *staryā* and *dhvarya*......the barytonic *staryān* and the oxytonic *astaryaḥ*, both of which belong exclusively to the property of *ŚB*, could be perfectly justified in the light of P's accent rules, 6. 1. 213 and and 6. 2. 160 respectively. The word *dhvarya* is attested neither in the *Saṁhitās*, nor in the Brāhmaṇa texts But the negative compound *adhvaryaḥ* occurs in the famous *Prāyaścitti* hymn of *Kāth* .S. 35.7 (K K S 48,9)". He concludes that Pāṇini took the words *Devahūya* from *RV*, *Khanya* and *Brahmavādya* from *TS*, ucchiṣya and *praṇīya* from *MaiS* and *upacāyya-pṛḍam* from *Kāth. S.* The forms *Starya* and *adhvarya* exclusively belong to *ŚB* and *Kāth. S.* And this shows Pāṇini's acquaintence with these texts.

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A seminar at the Centre of Advanced Study. The word in *RV*. I. 114.9 does not mean as " a protector of the Cattle" as R. G. Bhandarkar holds in his book-*Vaiṣṇavism Śaivism and Minor Religious Systems*" but means a Cowherd".

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Rev : *Ar.Or,* 39 (4), 1971, 490.

Contains the following papers: "Criteria for the sub-grouping of languages" Henry M. Haconigswald. "The grouping of the Germanic languages" Winfred P. Lehmann; "The dialects of Old Indo-Aryan" Murray B. Emeneau etc.

13. BOYCE, Mary and Firoze Kotwal. "Zoroastrian Bāj and Dron—1" *BSOAS,* XXXIV (1), 1971, 56—73. ; (2), 1971, 298—313

14. GHOSAL, S. N. "A Note on the Genesis of the word Zangra in Avestan" *ABORI*, LI, (1-4), 1971, 203—205.

15. HAMP, Eric P. Sanskrit *duhitā,* Armenian *dustr,* And IE Internal Schwa. *JAOS,* 90 (2). Ap—Ju 170. 228—231.

IE internal schwa is normally preserved in Armenian. Neither *dustr* nor. Skt. *duhitā* reflect Classical IE schwa, pure and simple. The reconstruction of *duhitā* a **dhugHter,* with a non-syllabic palatalizing effect for **H,* is borne out by the Nuristānī Prasun *lüst.* A non-syllabic aspirate (development is regular for Arm. *dustr.* The regular development of *gHt-* and of-gHt-after *W*) is

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Armenian *St.* In IE such developments may have been more common.

16. INSLER, Stanley. "Rigvedic Āmur-, Āmarūtṛ-, Marmartu Etc". *IIrJ*, XIII (2), 1971. 82—94.

Four derivatives āmaritṛ-, āmur-, *mur-*, āmuri- from an Old Indic root mṛ; Vedic and Latin words are derived from an I. E. root merə, hinder; and that *Ṛgvedic āmur* āmaritr- āmuri indeed mean (hindrance, hinderer, as Geldner proposed.

17. JHA, V. N. "The Mat-Derivatives and their Treatment in the Padapāṭha of the Ṛgveda." *BDCRI*, XXXI-XXXII (I—II), 1970-72, 116-119.

—*Mant/mat*, a possessive secondary suffix meaning "possessed of" (tadasyāstīti) ; separated in the PP after all vowels, short or long, unlike case suffixes separated only after short vowels ; Compound structure of the secondary suffixes ; *mat* separated after *a, i, ī, u, ū, r, o, t ;* never separated after a stem ending in either *t* or a *sibilant*, if *t* is not changed into *d* or a *sibilant* into *ḥ* or *o* e. g. *divitmatā* (1. 26.) and *jyotiṣmat* (1. 136.3) ;

18. JHA, Vashistha Narayan. "Ṛgvedīyapadapāṭhe upasargāḥ" *Ṛṣikalpanyāsaḥ*, 1970, 37—39.

The division of the upasargas according to Śākalya.

19. JHA, Vasishta, Narayan. "On the Two Ṛgvedic Compound Forms : Rathaspati and Vanaspati". *JGJKSV*, XXVII (1-2), 1971, 31—40.

Concludes : (1) Rathaspati and Vanaspati are regular genitive determinative (i. e. ṣaṣṭhī Tatpuruṣa) compound forms. (2) These should be segmented after *rathas-* and *Vanas*—and not after *ratha*-and *vana*-as suggested by Bloomfield. (3) the *S* element is organic, and

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can be taken as a euphonic treatment of *r* preceeded by *a* i, u, and followed by *p k* or as a mere varient of *r* as attested in ūdhar as *udder*, GK, *hudor*. (4) the accent on the first uninflected components *rathas* and *vanas* has support in the *RV*.

20. JOG, K. P. "On the Galitapradīpa of Lakṣmīdharasūri." *JGJKSV*, XXVII (3-4) Jl-oc 1971, 275—287.

A Vedāṅga work dealing with method of occasionaly dropping certain repeated passages of the Saṁhitā in the places of repitition. Galitapradīpa calls it Galita. According to the author the *GP*, does not really serve a purpose of the Vedāṅga work, for it does not satisfactorily formulates the rules of droppings in the padapāṭha. Mādhava and Venkaṭa-Mādhava have better elucidated the principles of Galitas.

21. JOG, Shantaram. "Śākalyena Kṛtam 'rodasī—padasya itikaraṇam." *Ṛṣikalpanyāsaḥ*, 1970, 53—55.

Two-fold usage of the word '*rodasī*' with double meaning ; the dvivacanānta form of *rodasī—rodasī iti* and *rodasī* with pragṛhya *īkāra* meaning *rodasyām* iti ; *itikaraṇa* by Śākalya does not convey correct meaning.

22. KULKARNI, E. D. "Linguistic Peculiarities of Gṛhya-sūtras." *PICO*, III (2), 1970, 819—29.

Treats the linguistic material of the Gṛhyasūtras from the phonological, morphological, syntactical and lexicographical point of view.

23. LADDU, S. D. "*Ancient Sanskrit Grammarians and the Literary Records*." *VIJ*, IX (2), 1971, 315—322.

24. LADDU, S. D. "Vedic Forms And Pāṇini—A Glance." *Ṛṣikalpanyāsaḥ*, 1970, 54—69.

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25. LEHMANN, W. P. "The Development of the Proto-Indo-Iranian Vocalic System." *PICO*, III (2), 1970, 830—33.

The difference of the Proto-Indo-Iranian phonological system from Indo-European dialects in having a vocalic (sub) system composed of one low vowel and vocalic reflexes of the Proto-Indo-European resonants (iurl) plus their long counterparts and dipthongs ; maintenance of laryngeals in some environments ; the marking of contrasts in the obstruent system, with palatals and velars ; the importance of quantitative alternation in the system ; the changes in the Proto-Indo-Iranian Vocalic system may be related to other phonological developments in the language.

26. LEVIN, Saul. *The Indo-European and Semitic Languages.* State Univ. of New York Press, Albany, N. Y., 1971, 42, 775. $ 25.

Rev : *VIJ*, X (1-2), 1972, 162—64.

Shows the phonetic (including accent) and morphological similarities between Hebrew, Sanskrit and Greek, and States—"the forerunner of Hebrew—perhaps of other northern semitic languages too, but the evidence about the others is insufficient—seems to have been in contact with the remote forerunners of Sanskrit and Greek as early as the age when the genesis of these two languages was joint." (p. 717). Further he adds "......pre-historic languages generally had a less exact structure and could take on foreign morphology more easily than we observe in the recorded languages." (729).

27. MACDONELL, A. A. *A Vedic Grammar For Students.* Bombay, 1971, Rep. (Indian ed.). 519. DM 19.10.

28. MASTER, Alfred. "Indo-Aryan from the Vedas to Modern Times." Paris, Librairie d. Amerique et d' Orient, 1934, 331, 5.

Eng. ed. largely revised by the author and translated.

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übersetzung von Jules Bloch : L' Indo-Aryan. Du Veda aux temps modernes.

Rev : *ZDMG*, 119, 1970, 391—392.

29. MEHENDALE, M. A. "Nirukta Note XVII Some Technical Terms used by Yāska in the Nirukta II. 1 and 2." *BDCRI*, XXXI-XXXII, 1970-1972, 13—19.

Discusses the terms (1) Ādiśeṣa (example prattam) from pra+√dā+ta and avattam, ava+√*do*+*ta*. (2) ādilopa (*staḥ* and *santi*). (3) antalopa (*gatvā* and *gatam*). (4) upadhālopa (jagmatuḥ jagmuḥ from *gam*). (5) upadhā-vikāra (rājā=√rājan and daṇḍī from the stem daṇḍin. (6) varṇalopa (*tat tvā yāmi*). (7) dvivarṇa lopa. (8) ādiviparyaya. (9) ādyantaviparyaya. (10) antavyāpatti (11) viparyaya. (12) vyāpatti. (13) varṇopajana (āsthat, dvāraḥ and bharūjā).

30. MEHENDALE, M. A. "Some Aspects of Indo-Aryan linguistics.' Univ. of Bombay, 1968, 121. Rs. 15.

Rev : *JUB*, XXXIX (75)70, 384—386.

31. MEHENDALE, M. A. "Aitaraya-Brāhmaṇe "Sahasaḥ svajaḥ." *Ṛṣikalpanyāsaḥ*, 1970, 56—56.

Contradicts Sāyaṇa ; divides *Sahasaḥ* into three padas—*sa*, *ha*, *sa*, meaning *saḥ* (nirdaṁśī sarpaḥ) *ha saḥ yaḥ svajaḥ* (the nirdaṁśī snake is that which is called svaja in this world). In Haug's edition *sahasa svajaḥ* is found which is, according to the author, the original form. Without svara-pāṭha, the verbal tradition of this Brāhmaṇa changed the *sahasa* into *sahasaḥ*. In the *Saṁhitāpāṭha*, the recitation of both the *savisarga* and *avisarga* padas is the same.

32. MISRA, Nandinath. "Ṛkpadavarṇānukramaṇīparicayaḥ." *Ṛṣikalpanyāsaḥ*, 1970, 21—36.

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33. NANAVATI, Rajendra. "Niruktakāra yāskanī maryādāo anc Viśeṣatāo." *BCGV*, XV, 1970, 59—62.

The limitations and characteristics of Niruktakāra Yāska.

34. NARANGA, Satya Pal. *Vaidika Vyākaraṇa.* Delhi, Devavani Prak., 1970, 7, 128, 6.00.

35. NAVATHE, P. D. "Paṇinivihitā yajñakarmagatāḥ plutayaḥ." *Ṛṣikalpanyāsaḥ*, 1970, 74—76.

Pāṇini follows Kalpasūtras regarding the recitation of the pluta ; on this matter similarity of the words in the Pāṇini-sūtra and the Mānava Śrautasūtra is worth seeing.

36. OERTEL, Hanns. "On Some Genitival Constructions in Vedic Prose." *Ṛṣikalpanyāsaḥ*, 1970, 80—89.

37. PALIHAWADANA, M. "A New Approach to the Interpretation of Ṛgvedic *Ari.*" *Añjali*, Felicitation Vol., 1970, 88—96.

38. PANDEY, Yogesh. "The Problem of Interpretations of the Ṛks Alluding to the Doctrine of Transmigration in the Ṛgveda." *Md. Bh.*, XVIII (18), 1970, 68.

39. PANDIT, M. D. "Pāṇini And the Vedic Interpretation." *Ṛṣikalpānyāsaḥ*, 1970, 49—53.

40. PANDIT, M. D. 'Pāṇini and the Vedic Pandit", *Ṛṣikalpanyāsaḥ*, 1970, S9—53.

41. RAM Gopal. "The Suffix Tāti in the Vedic Language". *IA*, V (2), 1971, 90—99—102.

Tāti means 'totality' or 'entire range'; e. g. *Devatāti* means totality of gods.

42. SASTRI, Jayadatta. "*Aṣṭādhyāyī Sūtrō mẽ prayuka 'Chandasi' Pada ; Eka Vivecan*" *Vedavāṇī* 23 (11), 1971, 12—16.

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43. SHARMA, B. R. "Mantu—in the Ṛgveda." *VIJ*, IX (1), 1971, 38—44.

44. SHUKLA. Siddha Nath "Root Viṣ in the Ṛgveda" *Ṛṣikalpayāsaḥ*, 1970. 70—79.

45. SHASTRI, Shivanarayan. *Nirukta—Mīmāṃsā*, Varanasi—Delhi, Indological Book House. 1970, Rs. 25·00.

Rev ; *ABORI*, LII (1—4), 1971, 260—61.

46. SHASTRI, Vaidyanatha. "Vaidikam Vāgvigñānam" *Ṛṣikalpanyāsaḥ*, 1970, 62—68.

47. THIEME, Paul. "*Kleine Schriften*. (2 Vols.) Franz Steiner Verlag, 1971, XV+412, 413—815. DM 72.00.

Rev : *Asia Major*, XVII (2), 1971—72.

ed. by Georage Buddruss.

A colllection of Thieme's articles as well as his important reviews.

48. THITE, Ganesh Umakant. "Vedic anatidbhutā, Pāli anacchariya." *JUP*, 35, 1971, 31—34.

The word anatidbhutā means "not too much wonderful"; The poet singers think that poems must be simple and devoid of any element of wonder and mystery like the Vedic poem. In Pali literature, gāthās are called anacchariya meaning "not wonderful" (*anāṣcarya*).

49. TRIPATHI, Mata Prasad. "An Etymological Study of Vedic Vṛṣabha" *BAIHA*, XI, 1968, 77—80.

Vṛṣabha and its cognates occur for more than 600 times in the *RV*. used as an adjective or as a standard of Comparison, used in a sense other than '*bull*' when applied to the Vedic deities. According, to Yāska—

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'sprinkling mankind' or 'generating progeny through Vigour infusion and having vital strength'; to Sāyaṇa—*Kāmānāṁ Varṣitā* (sprinkler of waters), √Vṛṣ to sprinkle.

Vṛṣabha belongs to Indo—European group of languages; two meanings—1 masculine Vigorous form, 2 the form of irrigation or raining.

In the Vedic lit. *Vṛṣabha* and its variants *ukṣā*, *Ṛṣabha* etc. are generally used in the sense of Virility and only in a few hymns they mean 'bull'. Later 'bull' symbolized potency and strength.

50. UPADHYAYA, S. A. "The Word Manman in the Ṛgveda". *Bh. Vd.* XXVIII (1—4), 1971, 88—93.

Manman from *Man* 'to think' meaning—"a thoughtful and a pious hymn inspired and loved by the deity glorifying the grace of the deities with a feeling of greatfulness."

51. VARMA, Siddheshwar. "Studies in Sanskrit Usage 3. Some Special Usages of the Verb Kṛ—in Ṛgveda". *VIJ*, IX. (1), 1971, 34—37.

52. VARMA, Virendra Kumar. *Ṛgveda—Prātiśākhya* (with Uvaṭa Bhāṣya). B. H. U. Skt. Series, 1970, 960, 72.00.

with Hindi tr. and foot-notes.

53. VERMA, Thakur Prasad. *The Palaeography of Brāhmī script in North India from C. 236 B. C. to C. 200 A. D.* Varanasi, Siddharth Prakashan, 1971, X. 137, lXXI, 50.00.

54. VISHVA BANDHU. "Vedic Textuo—Linguistic Studies 8. An Atharvan Hymn to Lac (Lākṣā)—AV V. 5." *VIJ*, IX (1), 1971, 1—20.

55. WIJESEKERA, O. H. de A. "The etymology and significance of Ṛgvedic Khādi." (Proceedings of the Twenty-sixth International Congress of Orientalists, New Delhi, 1967—1970.)

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Añjali, Felicitation Volume, 1970, XXIV.

56. WINDFUHR, Gernot L. "Diacritic And Distinctive Features in Avestan" *JAOS*, 91 (1), 1971, 104—124.

57. WYATT, William F. *Indo-European*. Philadelphia, 1970, 84, 48.75.

58. ZWOLANEK, R. "*Vāyav indraśca*" *Studien zu Anrufungsformen im Vedischen, Avestischen und Griechischen*. Munchen, 1970, 97 (Munchiner Studien. Zur Sprachwissenschaft, Beiheft (Neue Folge) 5. DM 9.50.

PALI AND PRAKRIT

59. BECHERT, Heinz. "Some side-Lights on the Early History of Pāli Lexicography." *Añjali*, Wijesekera Felicitation Vol., Univ. of Ceylon 1970, 1—3.

60. BHAYANI, H. C. "Prakrit verses from the Dhvanyālok." *Vidya*, XIII (2), 1970, 9—17.

Presents a philological discussions on *Dhvanyāloka*.

61. BUDDHADATTA, A. P. *English-Pali Dictionary*. Columbo, 1970, 60, DM 29.30.

A dictionary of modern Pali (in Latin characters).

62. BURROW, T. "Some Dravidian Words in Sanskrit And Prakrit." *Añjali*, Univ. of Ceylon, 1970, 155—157.

63. CAILLAT, C. *Pour une nouvelle grammaire du Pali*, Torino, 1970, 28, L. 600.

64. CHANDRA, K. R. "Notes on Some Words From Ācārāṅga." *JOI*, XX (3), 1971, 238—246.

Ācārāṅga – a Pkt. text (Prathama Śrutaskandha) the first book of which is regarded as the oldest extant Prākṛta Ardhamāgadhī composition available to us.. Makes a comparative study of some words having different connotations in the Skt., Pali and Pkt. literatures.

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The study shows that some words have preserved their ancient meaning which later on became obsolete ; some got new meaning which became prevalent in later times ; some have their own specific meaning without its trace in other literatures or lexicons.

65. CHANDRA, K. R. "Place of Prakrit in Sanskrit Dramas." *Vidya*, XIV, (1), 1971, 40—46.

Throws light on the Prakrit passages in the dramas so as to know the actual state of Prakrit as a language of speech in ancient days ; Study of *Svapnavāsavadattam, Abhijnānaśākuntalam* etc.

66. CHANDRA, K. R. "Prakrit Termination— Ya'. (of the oblique cases of ferminine nouns)." *JOI*, XX (2), 1970, 121—36.

Instances from various Prakrit works—*Kuvalayamālā, Vāsudevahiṇḍi, Paumacariyam, Tiloyapaṇṇatti* etc. Position of the termination—*Ya* in the Pali literature and in the popular speech or regional dialects, recorded in the Ashokan and Post-Ashokan inscriptions, and in the Niya documents ; the origin of the termination-*Ya* ; development of-*a* from-*Ya* termination ; the termination-*Ya* is orchaic.

67. EDGERTON, Franklin. *Buddhist Hybrid Sanskrit Grammar and Dictionary* Vol. I : *Grammar*. Motilal, 1970, XXX—239. 120 (for two volumes.)

Intro., Phonology, consonants, vowels, Sandhi, number, Gender, Case, a-stems ; ā-stems ; i-stems with ī-and in-stems ; ṛ-stems ; Dipthongal Stems, s-stems ; n-stems ; nt-stems ; numerals, Personal Pronouns ; Generic Pronouns ; Noun suffixes ; The Verb ; Person and Number ; Personal Endings ; non-Sanskritic treatment of Thematic Vowel ; classification of non-Sanskritic presents ; Optative, Imperative ; Future ;

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Aorist or preterite (including imperfect) ; Participles including gerundives ; Gerund ; infinitive : voice ; Stems in aya (e) ; Intensive ; Desiderative ; Syntactic addenda to the verb ; constructions with mā ; Synopsis of verb forms.

68. FUZIMURA, Ryūjan. "Vyākaraṇa in the Mahāvastu", *JIBS* XX (1), 1971, 429.

69. GHOSAL, S. N. "A syntactical agreement between the Aśokan Prākṛta and Ardhamāgadhī."

70. GIRI, Kapildeva. "Prākṛta Vyākaraṇa ke sandarbha mē Banglā ādi Bhāṣāō ke sambandha—vācī pratyaya".

71. GIRI, Kapildev. "Prākṛta Vyākaraṇa aur Bhojapurī kā ker pratyaya" *Śramaṇa,* XXII (10), 1971, 29—38.

72. JAIN, Komal Chandra, 'Bundel Khaṇḍī Bhāṣā mē Prākṛta ke deśī Śabda" *Śramaṇa,* XXI (7), 1970, 20—23.

73. JAIN, Rajaram. "Apabhraṁśa ke Kaḍavak Chanda kā Svarūpa aur Vikāsa" *Hindustānī,* XXXI (1-2), 1970, 116—119.

74. MALLIK, Madhusudan, "Dialectal Elements in Pali" *JOR,* XXXVII (1—4), 1971, 13—14.

75. MALLIK, Madhusudan "Pali and Later Prakrits" *JOI,* XX (4), 1971. 357—362.

Pali is a prakrit of the first MIA period ; bears incidental relations to Māgadhī, Ardha Māgadhī, Mahārashtrī, Paiśācī and Śaurasenī and shows some resemblence to these ; preserves some old Indo-Aryan grammatical system and archaic features.

76. MALLIK, Madhusudan "Foreign Elements in Pali" *ABORI* LI, (1-4), 1971, 77—82.

Gives a list of words of Austric, Dravidic, Greek and Persian origin.

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77. MEHTA, M. and Chandra, K.R. *Prakrit Proper Names*(Pt. I) *(Aii—Pheṇamālinī)*, Ahmedabad, 1970, 497 Agamic index, 1—L.D. Series, 28, DM 32.

Ed. D. Malvania.

78. NARA, T. "Historical study of Avahaṭṭha—Phonologic change." *PICO*, III (2), 1970, 859—872.

79. NORMAN, K. R. "Notes on the Gāndhārī Dharmapada". *IL*, 32 (3), 1971, 213.

A study of the palaeography and grammar of *G. Dh.*, alternative interpretations of some verses.

80. NORMAN, K. R. "Middle Indo-Aryan Studies, VIII." *JOI*, XX (4), 1971, 329—36.

Study of the words Pali—*Chandaso ;* Pkt.—*dāvei*, Pali—*Samāvāpa ;* Pali—*Nirupadhi*.

81. SHASTRI, Devendra Kumar. "Apabhraṁśa Kośa : eka Paricaya". *Hindustānī*, XXXI (1-2), 1970, 19—39.

82. SIRCAR, Dinesh Chandra. *A Grammar of the Prakrit Language, based mainly on Vararuchi, Hemachandra, and Purushottam*. Delhi, Motilal, 1970, Rep., X, 176, 25.00.

83. SIRCAR, D. C. "Kapilavatthu", *JAIH*, III (1-2), 1969-70, 274—75.

A Seminer at *CAS*. Pali *Vatthu* stands for both *Vastu* and *Vāstu* in Skt. literature. The name should be *Kapilavāstu*, due to its association with *Vāstu* or habitation of the sage Kapil.

84. SURIDEV, "Prākṛta ke Vikāsa mẽ Bihār kī dena", *Śramaṇa* XXI (10), 1970, 20—26.

85. SURIDEV, Shri Ranjan. "Mahāvaiyākaraṇa Ācārya Hemachandra," *Śramaṇa*, XXII (10), 1971, 8—13.

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86. TRENCKNER, V. *A Critical Pali Dictionary* Vol. II. Copenhagen, Munksgaard, 165—168. 97, 248.

Rev. *WZKSAIPh*, XIV, 1970, 210.

87. VOGEL, claus. "Pali lexical studies" *IIrJ*, XIII (1), 71, 20—30.

(1) *kudrā a (ke)*

(2) *paṭuvā, pavuṭṭ, pavudha.*

(3) *Sotar, Sāvetar.*

Distinction in Pali between two homonyms *Sotar* (1) and *Sāvetar* (1), from Su "to hear" (Skt. *Śru*), denote "One who hears" and "one who lets hear" ; Sotar (2) and Sāvetar (2), from * *Su* "to urge" (Skt. *sū*, denote "One who urges" and "One who lets urge."

88. WIJESEKERA, O. H. de A. "Language Proficiency among scholars and literary activity in Pāli and Sanskrit Education in Ceylon (from the sixth century B. C. to the present day). A Centenary Volume". Colombo, Ministry of Education and Cultural Affairs, 1969, pt. I, ch. 18, 185—192.

89. WINDEKENS, A. J. Van. "Note Sur un Terme des Documents Prākrits krorainiques d'asie centrale". *CAJ*, XV (3), 1971, 161—63.

CLASSICAL

90. ABHYANKAR, K. V. and V. P. Limaye. *Mahābhāṣyadīpikā* Poona, BORI, 1970, 2, 312, Post—Graduate and Res. Dept. Series no. 8., Rs. 15.00

91. AKLUJKAR, Ashok. "Ancient Indian Semantics". *ABORI*, LI (1-4), 1271, 11—29.

The comparison of ancient Indian Semantics with the Semantics of the West.

92. AL-GEORGE, Sergiu "Laksana Grammatical Rule". *JGJKSV*, XXVII (3-4), 1971, 213—221.

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"in contrast with the Greeks, the Indians qualified as semiosis not only the application of the condition of Validity in logical operations, but in the linguistic ones as well, thus they opened the largest perspective in order to understand the oneness of the linguistic and logical structures. As for the antecedence of the grammatical rule against the logical rules or laws—it is supported by some modern logicians ; namely that logical laws are but instances of grammatical rules, the Indian cultural context is revelatory because this antecedence is here historically attested,"

93. ALL INDIA CONFERENCE OF LINGUISTICS, Poona, 1970. *Souvenir,* Linguistic Soc. of India, Poona, 1970, 68. unpriced.

94. AMARASINGHA, "Nāmaliṅgānuśāsanam, nāma Amarakośaḥ (Sanskrit) Varanasi, Chowkhamba Skt. Series, 1970, 11 ; 668 ; 64 Rs. 35·00

95. ANANTMACHAR, C. *Laghudhātumañjarī,* Bangalore 1971, 95, Rs. 2·00

English verbs with roots.

96. ANANTHANARAYANA, H. S. "The Kāraka Theory and Case Grammar." *IL,* 31 (1-2), 1970, 14—27.

97. ANDRES,Susie and others, "The Codification of Devanāgari Script for Automatic Data—Processing." *IL,* 31 (8), 1970, 91—102.

98. APTE, Vaman Shivaram. *Sanskrit composition.* Varanasi Chowkhamba Sanskrit Series Office, 1970, 416 Rs. 5.

99. APTE, V. S. "*The Student's Sanskrit-English Dictionary, containing appendices on Sanskrit prosody and important literary and geographical names in the ancient history of India.* Poona, 1970, Rep. 672. DM 12.75.

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100. AYYANGAR, V. Krishnaswami. "Bhāratīya Bhāṣāvijñāna" *Samanvaya*, XII (12), 1970, 83—85.

101 BAI, M. Rajeevi. "Sanskrit and Culture" see *History*.

102. BANDYOPADHYAY, S, *Rūpa*, *JAIH*, III (1-2), 1969-1970, 255.

A seminer at the Centre of Advanced Study.

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Holds that Persian, Greek, Latin, German and some other languages either originated from Skt. or were developed with the help of Skt. words as well as with the linguistic rules of the mentioned ancient language. The original Skt. sounds underwent certain changes in Latin which the author presents in the article.

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Deals with the Apophonic Variations between vowels and semi-vowels ; Pāṇinean *bhūv*—as an apophonic variation in the weak grade along with *bhūv-* ; the formation of *bhūv-* in conformity with formations in apophonic variations of the other semivowels ; Thus *bhūv-*is a variant form of *bhū-*.

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About the authorship of the adhy.III in particular and *Aṣṭādhyāyī* in general. According to author the present Aṣṭādhyāyī is not composed by Pāṇinī but is a work of generations of grammarians.

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> Holds that "sponteneous cerebraligation has taken place in Sanskrit on quite a massive scale, or as H. W. Bailey has expressed it, that there has occurred in Sanskrit a process of fission by which the original dentals of Indo-Iranian have in Indo-Aryan been partly replaced by cerebrals.........There we have a fresh development of cerebrals due to combinatory charge (due to the influence of adjacent-r-or-ṛ), but the number of cases of spontenous change to cerebrel, is very restricted in comparison with the wealth of such material that has been enumerated above for Sanskrit. From this we must conclude that, contrary to what was previously thought, this change is essentially not a Prakrit phenomena, but a development affecting primarily Old Indo-Aryan. This means that it must go back to the period when the new cerebral series was being established in the language beside the old dental series, and that was in the earliest phase of Indo-Aryan."

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> Śauṭīra—and its alternative form Śauṇḍīra—mean 'heroic' and 'noble'. *Śauṇḍīra* is "from a contamination between *Śauṇḍa* and *Śauṭīra-*, which when compounded with words meaning battle had come to be used in the same way. Hence *Śauṇḍīra-* is a later form of the word *Śauṭīra-*."

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133. CHATTERJI, Suniti Kumar. *Balts and Aryans.* Simla, Indian Inst. of Advanced Study, 1968, 178, XIX, Rs. 20.00

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A detailed study of the *anubandhas* of Pāṇini ; 3 indices—(1) Index of *Pratyayas* etc. with their *anubandhas* (2) Index of *pratyayas* etc. without *anubandhas* (3) The reverse index.

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"The word Sūtradhāra occurs in a number of ancient Indian epigraphical records......the word also occurs in various Śilpaśāstra texts but no translation is satisfactory". In present paper, the author examines the available evidence of inscriptions and literature and concludes that—

......"Śūtradhāra was the most important artisan in ancient times. But his position began to deteriorate later. With the increasing use of timber in early mediaeval constructions, the sūtradhār perhaps had to concentrate on wood work. This probably led the authors of the Śilpaśāstra texts to brand him as an artisan who was well versed in carpentry......the Prakrit form of the word......*sutta—āra* occurs in an inscription in the Kutubuddin's mosque at Bijapur in Mysore state...... The word Śūtradhār is no more to be heard ; the artist has met the same fate as that of the stage manager in modern Indian drama".

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160. GHATAGE, A. M. *Two Related Entries in a Historical Sanskrit Dictionary*, *BDCRI*, XXXI—XXXII, 1970-71, 71—72, 5—12.

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Ārāt—Abl. of āra, from *ar* found in words like *ari*, Arya, araṇa ; originally meaning, strange, foreign, distant, stranger, enemy. (1) indicates special distance at a distant place. 2) near, close quarters (3) distant time (4) close, near in respect of time, soon. (5) astonishment, wonder.

ārè (loc. sg. of *ār* not used in cases other than Abl. and loc. limited to Vedic language only, means (1) at a distance far away (2) to a distant place (motion towards) (3) from a distant place. (4) a later use of āre as an archaism or imitation (found in Shri Shivrahasya). Both *ārè* and *ārāt* in their special sense show no difference of usage like 'rest at a distant place', or 'motion from or towards a distant location'. *Ārè* is confined to RV. alone.

Patañjali derives ārātīya from '*ara*' in the sense of 'belonging to a distant place' and Ārātkā, Ārātkī, from 2 *ārāt* in the sense, a man or a woman from a village called Ārāt. The first form proves that the final sound of the indeclinable is a voiceless stop and not a voiced sound.

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......"the palatal and gutteral sounds were originally not one, the former originating from latter, but were both distinguishing separate sounds which must have co-existed in the Vedic Sanskrit and the parent language before the separation of the eastern and western branches of the I. E. languages.........In the course of development

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the Eastern and the Western branches of the I. E. languages retained mostly the patatal and gutteral sound forms respectively. In some cases Sanskrit has preserved both types of forms while the western languages have retained only one type of forms, viz., gutteral forms. It is therefore, evident that the law of palatalisation does not hold in many cases and requires re-thinking."

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1. Prasun gəndər 'big'. 2. Prasun əneər 'ā 'day'. Jn ∠ nj ∠ nc.

"We therefore seem justified in recovering the stem ajn- 7 ajhn-, conflated with the old alternant aj (V) V. This leads us to an important confirmation for the Indo-European form of this noun." (p. 25).

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cate the number in conformity with the number of individuals referred to by the stems."

2. "Sometimes, the stem can also denote heterogenous referents sanctioned by usage and the rules of Pāṇini I. ii. 64 to 73 are aimed at elucidating such instances."

3. "The class of words that are said to be *ekaśeṣa* does not fall under any category of vṛtti or Samāsa."

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309. SINGH, Bhagavan. "Sthāna nāmõ kā adhyayana" *NPP*, 76 (1-2), 2028 V. S. 25—51.

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311. SMERUD, W. B. *Can There Be a Private Language?* An Examination of Some Principal Arguments. The Hague, Mouton, 1970, 120.

312. SPITZBARDT, Harry. "Sanskrit Loan Words in the Bahasa Indonesia." *JOR*, XXNVI, 1970, 29—47.

Studies the influence of Sanskrit on the development of

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the national, unifying language of Modern Indonesia, the Bahasa Indonesia and maintains that—

"This general trend is most conspicuous in the field of lexicology, including word-formation, less effective in grammatical morphology, since the Bahasa Indonesia is a predominantly analytical language and almost negligible in the syntactic sphere. One of the outstanding syntactic features of all Malayo-Polynesian languages, viz., the position of the determining element always behind the one it determines, appears violated in cases like ini gadis = "this girl" instead of gadis ini, tatkala="that time" and perdana menteri= Prime Minister (from Skt. pradhāna mantri). Although the syntactic order in tat+kala and perdana+menteri are quite obviously due to Sanskrit influence, the first group ini gadis may also be explained by analogy to the respective patterns of Dutch or English syntax."

313. STAAL, J. F. *Word Order in Sanskrit and Universal Grammar*. Dordrecht D. Reidel Publishing Company, 1967, XI, 98. (Foundations of Language, Supple. Series Vol. 5).

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316. SWAMINATHAN, V. "Pāṇinīyamatadarpaṇa—A Forgotten Work on Grammar". *VUOJ*, XIV (2), 1971, 61—67.

317. TATACHARIAR, N. K. Ramanuja. "Nañśiromaṇiṭīkā

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(nañarthavādaḥ)" (completed). *JTMSSML*, XXIV (3), 1971, 9—15.

Deals with the diversity of negative connotations ; ṭīkā is by Raghudeva.

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320. TIWARI, Bholanath. *Bhāṣā cintana* (*Hindi*). Allahabad Smriti Prakashan, 1971, 6, 233 Rs. 12.00. 1st ed.

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321. TIWARI, Uda.narayan (Tr. Ed.) *Bhāsā Vijñāna*, Bihar Rashtrabhasha Parishad, 1970, 17·50.

Tr. of Maxmuller's book.

322. TIWARI, Udayanarayan (Tr). *The science of language of F. Maxmuller*, Delhi, Motilal Banarasidas, 1970, 702, Rs. 17.50.

323. TIWARY, K. M. "Asiddhaṃ Bahirangamantarange A Meta-Rule of Rule-ordering in Pāṇini's Grammar." *IL*, 32 (4), 1971, 241—257.

324. TRIPATHI, G. C. "On the Formation of the Word Śakuntalā : The traces of a rare diminutive suffix 'lā' in Sanskrit." *JOI*, XX (2), 1970, 137-42 ; *BDCRI*, 31-32, 1970-72, 35—38.

Śakuntalā, a compositum of *Śakunta* and *lā* ; the former means 'bird ; one of its variants *Śakuna* means "Omen" because in several Indo-European and other races the flight of the birds was watched to predict the future events ; Noting the close affirmity between the two suffixes *ka* and *la* and their application and usage as well as the equation *kanyakāḥ, kanyalā* set against *śakuntikā* : *śakuntalā the author* concludes, "*Śakuntalā* must be taken as

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meaning *Śakuntikā* or "a small delicate pet bird" "a birdie used affectionately as a familiar personal name for small girls" (p. 142).

325. TRIPATHI, Ramprasad. "Vyākaraṇadarśanasṛṣṭiprakriyāvimarśaḥ". *Ṛṣikalpanyāsaḥ* 1970, 131—140.

Grammar as a philosophy, the order of sṛṣṭi according to Upnishads and Vākyapadīya, Nāgojibhaṭṭa etc.

326. TRIPATHI, Shiv Sagar. "Śabdārthasambandha Vimarśaḥ, *Sārasvatī*, XXV (2), 1970, 148—165.

327. TRIPATHI, Shiv Sagar. "Puruṣa kā pauruṣa" *RUSSH*, 5, 1970-71, 113—125.

Examines the pauruṣa, sāmarthya of puruṣa in the background of Vedic, post-Vedic etymologies from the viewpoint of Paurāṇic etymologies.

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329. TURNER, R. L. *Comparative Dictionary of the Indo-Aryan languages* (3 Vols. : *Dictionary ; indexes. Phonetic analysis*). London, 1966—1971. 1966, 866. DM 157.90 ; 1969, 366. DM 88.— ; 1971, 236. DM 43.60 respectively.

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140,000 words listed and arranged under the individual languages. First Pali and Prakrit words, then the modern languages, begining with Gypsy in the West and ending with Sinhalese and Maldivian in the south. The languages possessing old literatures have separate sections.

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332. URSEKAR, H. S. "Sanskrit As a spoken lanuage." *BhV.*, 30 (1-4), 1970, 73—80.

333. VAMANA AND JAYADITYA. *Kāśikā. A Commentary on Pāṇini's grammar.* Hyderabad, 1969—1970.

Pt. I : Adh. 1-4, 1969, 16+464 (Skt. Academy ser. 17 (A 14). DM 22.50 Pt. II : Adh. 5-8, 1970, 16+518 (465—983). Skt. Academy Ser., 20 (A 17). DM 27.—

334. VAN NOOTEN, Barend A. "Sanskrit gaṃsyate, An aniṭ Future". *JAOS*, 90 (1), 1970, 159.

A rare form, frequently used by Patañjali in his *Mahābhāṣya* ; not found in standard western or Indian dictionaries ; the form *adhigaṁsyate* found in *Daśakumāracarita* ; The aniṭ future—a correct Pāṇinian form, is preserved only in grammatical Skt. and in the Buddhist Hybrid Sanskrit from the *Mahāvastu* only.

335. VAN SCHOONEVELD, C. H. (ed.) *Janua Linguarum*, The Hague, Mouton.

336. VARADACHARYA, K, S. "Sāmpradāyikadṛṣṭyā Sanskrit Vāṅmaye bhāṣāntarapadāni", *MO*, III 1970, 146—150.

337. VARADARAJA. *Sārasiddhāntakaumudī* ed : G. V., Devasthali, Univ. of Poona, Poona, 1968, XVI, 239, 271.

Rev : *JASB*, XLIII-IV, 1970, 291—92.

An abridgement of Bhaṭṭojī Dīkṣita's *Siddhāntakaumudī*.

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339. VARMA, Satyakama. "Divisibility of Phoneme and Ancient Indian Linguists. *PICO*, III (2), 1970, 881—82.

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The modern linguists Dr. Josuha Whatmough and others have propounded that the smallest phonetic unit is the sound-wave or the resultant, sound particle which unites in an innumerable way to make a complete phoneme or 'allaphone'. But the author here maintains that our ancient scholars had established a theory advanced than this as early as seventh century A. D. *Pratiśakhyas* speak about *apinihiti*—an undeveloped sound coming in between two anomalous sounds which is not pronounced. Ātmā has an undeveloped sound of '*p*' between '*t*' and '*m*', for otherwise '*t*' must have been changed into '*m*' according to the general rule. Pāṇīṇī also dealt with this problem in 8,2.26—30 sūtras.

The terms *hrasvādeśa* and *samprasāraṇa* show that Pāṇini accepts the interchangeability of the different stages of the same sound. Patañjali presented two terms *varṇṇāikadeśa* and *uttarapadabhūyas*, which show that phoneme is further divisible. The term *Varṇṇāikadeśa* is an improvement of Pāṇini's term *Savarṇa.* Bhartṛhari gives two different terms of Varṇabhāga and *Varṇāntara sarūpa* and he treats the problem of the divisibility of phoneme more clearly than others.

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Describes the principles of the Grammar of M. A. K. Halliday ; with notes and references.

341. VARMA, Siddhesvar. "Kartṛtvam—darśanadṛṣṭyā ca Vyākaraṇadṛṣṭyā ca", *Ṛṣikalpanyāsaḥ* 1970, 1—3.

342. VASU, S. C. *Siddhānta Kaumudī* (2 vols.), Delhi, 1970, Rep., 2506, 73.25.

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With Eng. tr. and notes.

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DhK—A small poem dealing with the story of Krishna in three Cantos, comprising 243 verses and illustrating about 1950 roots. The theme is from *Bhagavat* (X. 38—44. Follows the Dhātupāṭha, standardised by Bheemsen.

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345. WEINREICH, URIEL. *Languages in contact* (findings and Problems), The Hague, Paris, Mouton. 1970, Rep.

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ation of those in O.I.A. There have been marked changes in MIA with different morpho-syntactical systems of tenses one for the present and the future and the other for the past............in the course of the linguistic evolution MIA has brought the temporal categories on a different footing. The past passive participial form with or without the substantive verb—As for the past is the clear indicator that the visualisation of the past on the part of MIA speech-communities takes a colour ......Even in the use of different forms there is no rigidity. One overlaps the other."

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L in Vedic Skt. as allophonic of *D* ; does not occur in classical Skt. ; Existence of ḷ in dialectal classical Skt. ; occurrance of ḷ in MIA as a sound developed from OIA, *L*, *D* and *N* etc. found only in South Indian MSS. ; occurs in Oriya, Marathi, Gujrati and dravidian languages of India. Observes that the rule that ḷ becomes ḷ in non-initial positions is true but with many exceptions. The rule applies to tatsamas also in case of the Oriya language ; discuses the treatment of ḷ in tatsama, Semi-tatsama, tadbhava, deśī loan words, dialects and in conjuncts.

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The meaning of the term East Bengal ; the ancient geographical divisions of Bengal ; the mediaeval Bengali texts written in East Bengal and their dialectal characteristics ; important works on Bengali dialects ; the variations in the dialects ; classi ication ; general characteristics ; comparative study of Morphology ; the points of differences in the dialects.

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425. PANSE, M. G. "Parya : An Indo-Aryan Dialect in Central Asia". *Vivekananda Vol.*, 1970, 305—314.

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429. RAYFIELD, J. R. *The Language: of a Bilingual Community*. Janua Lingvarum, Series Practica, 77, 1970, 118 Dfl. 18.

Throws light on the processes by which a language changes under the influence of contact with another language.

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431. SAHAL, Kanhaiya Lal. "Vīra Satasaī mẽ ā Vibhakti kī Vyāpakatā", *MBh*, XIX (3), 1971, 18—22 ; 60—63.

432. SAHAYA, Chaturbhuj. "Hindi aur asamiyā ke Vyañjanõ kī tulanā" *Gaveṣaṇā*, VIII (16), 1970, 67—72.

433. SAKATA, Teiji. "Conjugation of modern Hindi verbs" *JIBS*, XX (1), 1971, 161—163.

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The Gujarati sampradāna parasarga, līdhe (liye) is transformed in Western Hindi as laye layẽ or laye. Ucca Hindi—liye, Sindhi lāi or lai, Panjabi—laī. The source of all these forms is Skt. *labdhe*, *le* or lai is its shortened form. In Mārwārī it is *nai* or *ne*. This form *ne* is found in W. Hindi used as Kartṛ-pratyaya. The change of *la* into *na* is found in other forms also. Thus *ne* is from *Skt. labdhe*, Apa. *lahiye*, *lahi*, *ahĩ*, *laiye* or *laiahĩ*, W. Hindi—*layĩ*, *layĩ*, Panjabi, *laĩ*, Marwari *ne*, *naĩ*, W. Hindi—*ne*.

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Loka-Bhāṣā of Bajji sangh.

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Adjectives in ancient Tamil are in their root-forms e.g., *nal*, *peru*, *per*, *ciru*, etc.; suffix 'a' is added to some roots ; these are not adjectives but only nouns with the morpheme 'a' signifying the third person neuter plural. The modern Tamil—

(1) usage of noun roots as qualifiers.

(2) non-usage of verb roots as qualifiers and instead to use the relative participles to qualify nouns,

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(3) non-usage of the adjective roots as adjectives and instead of them to use the derived adjectives to qualify nouns.

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540. ZVELEBIL, K. *Comparative Dravidian Phonology*. The Hague, Mouton, 1970, 202, 54,—

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In the present paper, the hypotheses concerning the etymology of the present tense morph in Tamil are discussed. The first two are formulated by Graul-Gundert and Andronov and the other two by the present author. These are—

(1) Present tense —stem+ku+inru+PGN Suffix.

(2) Present tense —stem+k/kk+inr (— il+t) +PGN Suffix

(3) Present tense —Stem+kil+t+PGN Suffix.

(4) Present tense —Stem+ku+in—t—PGN Suffix.

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Iruḷa—a tribe of Nilgiri ; Their speech is considered to be a dialect of Tamil. The author believes that it is a distinct South Dravidian language, very near to Old Tamil which splits off from late Proto-Tamil or early pre-literary Tamil ; It has borrowed much from the three great languages, Tamil, Malayalam and Kannada and less from Kota and Toda.

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Holds......"display of dramatic art and winning of laurels were not the only objectives that prompted dramatic productions. There were also a motive of rivalry and a spirit of mutual competition." (p. 36). the Nāṭyaśāstra and the Sanskrit dramas provide information on such dramatic competition.

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A study of *SKC* on the theme of *Tripuradahana* by Lord Siva, one of the most difficult ornate epic poems in Sanskrit, paralled to the poems of Bhāravi, Māgh and Śrīharṣa. Peculiarities : predominence of manner over matter, double entendre play upon words, use of obsolete and technical words, alliterations, *Paryāyokta*, Vaidarbhī style, frequent use of passive aorist forms and impersonal and passive construction, long compounds, mention of the views of the poet about good ornate epic poem, supply of historical data about Kashmir of Maṅkha's times and about the author and his near-relatives about contemporary rulers, scholars and officials of Kashmir, mention of the reading out of his poem before the assembly of scholars to judge the merits and demerits of the poem.

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82. BHAVABHUTI. *Uttararāmacarita*. New Delhi, Motilal, Banarasidas, 1970, 600, 7.00,

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83. BHAYANI, H. C. "On the Sanskrit Literary Genres Paryāyabandha and Saṃghāta. *JGJKSV*, XXVII (3-4) 1971, 71—78.

84. BOKIL, V. P. *Ramā-Mādhavam*, Poona, Shripad Vinayak Bakil, 1970, 112, Rs. 2,

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85. BORA, Rajamal. "*Bāṇabhaṭṭa kī Ātmakathā*; Lalita Bhāvocchvāsō kī Kāthā" *MUJ*, IX (2), 1970, 29—39.

86. BAROOAH, Anundoram. *Mahāvīracarita*. Gauhati, Publication Boar, 1970, Rep., 278. Rs. 25.00.

First published in 1877.

87. BOSSON, James E. (Ed. Tr). *A treasury of aphoristic jewels : The Subhāṣitaratnanidhi of Sa skya Paṇḍita in Tibetan and Mangolian* Bloomington, Indianna Univ. ; The Hague : Mouton and Co., 1969, IX, 398. (Indianna Univ. Pubs., Uralic and Altaic Series, Vol. 92. 12, guilders, 44.

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88. BOTTO, Ocar. *Storia Delle Letterature D'Oriente*, Diretta da Oscar Botto. Milany (Italy). Casa Editrice Dr. Franceso Vallard Societa Editrice Libraria, 1969, (4 Vols.) XXXVII, 938 ; XXIV. 706 ; XXXI, 809 ; XXVII, 870 Price not mentioned.

Rev : *VIJ*, IX (1), 1971, 216—17.

Gives a survey of the literatures of about 25 countries of the East. Its first section deals with ancient Indian literature—from Vedic literature to modern Indian literature.

89. BOURGEOIS, F. (Ed.) *Veṇīsaṁhāra* (Drame Sanskrit) et traduit par l'anteur, Paris, 1971, 243. L. 10 200.

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Samudragupta composed poetry under the name of *parākramāṅka*. But no work of his has come down to us. Chandragupta Vikramāditya wrote poetry under the names of Vikramāṅka and Sāhasāṅka. He also perhaps passed an examination of poets held at Ujjain. But

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we do not have any complete work of Chandragupta also. The literary talents of both the kings created an atmosphere for the development of Sanskrit literature.

91. BUDDHA PRAKASH. *The Historical Background of Daṇḍin's Prose Romances Avantisundarīkathā and Daśakumāracarita. JDSUD,* I (1), 1971, 5--18.

92. BUDDHA PRAKASH, 'New light on the life and works of Rājaśekhara, *JGJKSV*, 1970,

93. BUHLER, G. "On the Chaṇḍikā—śataka" of Bāṇabhaṭṭa" see *Religion.*

94. BUITENEN, J. A. B. Van. *Two Plays of Ancient India* (The Little Clay Cart, The Minister's Seal). New York and London, Columbia Univ. Press, 1968, 9+178 ; Delhi, Motilal, 1971, 278, 201.

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Tr. from Skt. and Prakrit, with an intro.

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One of the greatest Orientalists and humanists ; works :

English translation of Shakuntala ; English Version of Indian laws : compositions of nine hymns to Indian divinities and *The Enchanted Fruit,* based upon a *Mahābhārata* story ; Prose versions of the four tales of the Panchatantra and of Jayadeva's Gītagovinda ; the version of Mānavadharmaśāstra.

96. CANNON, Garland (Ed.). *The Letters of Sir Willian Jones. (2 Vols).* Oxford, Clarendon Press, 1970, XLIX, 452, 5 pls ; (iv), 453—977, 6 pls. £ 12.50.

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97. CARMIGNANI, R. *Birmania, Storia, arte, civilta.* Pisa, 1971, 350. L. 5.000.

98. CEROW, Edwin. "On The Pun As Poetry." *JGJKSV.* XXVII (3-4), 1971, 79—84.

A study of some formal relations between the pun and others figures.

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Having its origin in culture, the theatre reflects the aspiration and frustration of the people; its theme and character ; role of music and dance in drama; codified gestures, entries and exits of the characters ; elaborate and conventional make-up ; Asian theatre soaked in religious sentiments ; chorus, Poetical elements ; simple and flexible architecture ; a source of generating world consciousness.

100. CHAKRAVARTI, Sahdev. "Sanskṛti aur sāhitya". *VJ,* XX (1-2), 1971, 14—18.

101. CHAKRABARTI, Tarapada. *Indian Aesthetics and Science of Language.* Calcutta, 1971, 204. DM 16.20.

102. CHANDANA, Muni Sri Mohanlal (Hindi) *Abhiniṣkramaṇam Mahākāvyam* (Sanskrit) Calcutta, Bombay. Javarimal Dalamchandra, 1971, 268. Rs. 8.00.

Chapters from 1 to 17 ; Appendix.

103. CHANDIRAMANI, G. L. *Pañcatantra. Das Fabelbuch des Vishnu Sharma.* Dusseldorf, 1971, 264. DM 20.—

104. CHATTERJEE, A. K. "Glimpses of Social Life in the Kathāsaritsāgara" *JAIH,* III (1-2), 1969-70, 152—156.

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references to—
Widow-pension, cruelty of mother-in-law and sister-in-law, widow-remarriage, cheates, peculiar machines, merchants, Brāhmaṇas, women, famines, gambling and anti-social elements.

105. CHATTERJEE, A. K. *The Kathāsaritsāgara on Some Aspects of Ancient Indian Life.* *JAIH*, III (1-2), 1969-70, 278—279.

A seminar at *CAS.* Depicts a sophisticated society with many kinds of evils e.g., gambling, theft, prostitution etc. as well as hardships of the people.

106. CHATTERJEE, A. K. *From Somadeva to Shakespeare.* *JAIH*, III (1-2), 1969-70, 287—288.

A seminar at CAS. Discusses the similarity of a story of *Kathāsaritsāgar* (II. 5.54ff) with the story of Imogen in Shakespeare's comedy *Cymbeline* and that of Ginevra appearing in Boccaccio's *Decameron* (Book II, Novel 9).

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In presenting the beauty and richness of Upamās, Kālidāsa often depended upon Vedic, Epic or Purāṇic myths and legends. In this paper, the author traces the origin of the stories of Śatarūpā and Sandhyā.

108. CHATTERJEE, Bandana. "A Note on Alaṁkāra in a verse of Kālidāsa's Meghadūta. *JGJKSV*, XXVII (1-2), 1971, 23—30.

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Discusses the value of Skt. in Indian life and culture; "India is Sanskrit while Sanskrit is India plus something more".

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(1) The anonymous precepts asūcitasya Pātrasya etc. is meant for the gradual infolding of the plot and avoidance of abrupt introduction of a character or incident. (2) Rāghavabhaṭṭa shows a correlation between the above precept and the apaṭīkṣpeṇa praviṣya which is not a common usage. (3) Apṭīkṣepeṇa etc indicates a continuation of the scene without a break by the curtain-fall (4) Śrīharṣa etc. use Praviṣya Paṭīkṣepeṇa or Tiraskariṇīm apanīya to indicate the unexpected appearance of some character before someone throwing away the wrapper. (5) The two precepts concerning the manipulation of the curtain and the use of a wrapper are confused by the later playwrights (6) The precept Paṭākṣepo na kartavyaḥ etc. is of a later origin.

111. CHATURVEDI, Navrang. "Arthāntarasankramitavācyadhvani-Vimarshaḥ" Sāgarikā X (3), V. S. 2028, 321—329.

112. CHATURVEDI, Rishi Kumar. "Rasa-siddhānta : eka sampūrṇa sāhitya prakṛyā", *Hindustānī*, XXXII (4), 1971, 41—50.

113. CHATURVEDI, S. P. "Correspondence in poetic Sanskrit between an Englishman and an Indian Pandit in 1836 A. D." *JGJKSV*, XXVII (3-4), 1971, 119—128.

114. CHATURVEDI, S. P. "The Anuṣṭubh Metre—Its History and Varieties", *Ṛṣikalpanyāsaḥ*, 1970, 293—315.

Traces the evolution of the *Anuṣṭubh* metre, its further developments, varieties and usages.

115. CHATURVEDI, Sitaram. *Sāhityānuśāsanam*, Varanasi, Chowkhamba Sanskrit Series Office, 1970, 1019. Rs. 30.00.

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120. CHOUDHAR , Satyadev. *Bhāratīya Tathā Pāścātya Kāvya-śāstrā kā Saṅkṣipta vivecana* (Hindi) Delhi, Ashok Prakashan, 1971 VIII, 496. Rs. 20.00.

(Comparative study of the principles of Indian and Western Poetics).

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Notes that the invention of Sitar, Abyāt-ī-silsila, the Rikhta style of Hindi or Urdu, the paheli writing and compilation of lexicon in the Persian and Urdu languages (all in the Arabo-Persian script), attributed to Khusro, are only the borrowings of the ideas of techniques current in the Skt. and Pkt.. literatures for centuries before his times.

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124. CLAWITER, Walter and Sander-holzman, Lore. *Sanskrit-handschriften aus den Turfanfunden*. (Teil 3) Wiesbaden, Franz Steiner Verlag GMBH. 1971, IX—287—pls. DM 168.—

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127. DANDIN, *Kāvyādarśaḥ kavipravareṇācārya-Daṇḍinā viracitaḥ* Poona, Pracya Vidya Saṁshodhana Mandir, 1970, Rep., 3,5,432 (Govt. Ori. Seri no. A. 4). Rs. 35.00.

A verse treatise on poetics.

128. DANGE. Sindhu S. "The symbolism of the veṇī. *IA*, V (2), 1971, 66—68.

Etymologically the word *Veṇī* is derived from √*veṇ* ("to move") or from √*ve* 'to weave' and √vī to move. √*Ve* means also 'to braid' or "to plate" The *Veṇī* signifies the moving or streaming hair, tied unceremoniously with a single string or left to flutter helplessly in some special way. They fall on the back, or wafted in the air or even dangled on the check to hurt the latter by their rough careless touch."

129. DAS, Krishna. "Kumārasaṁbhava-nāyikā-vimarśaḥ", *Sāgarikā*, X (2), 2028 (V. S.), 191—193.

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133. DATTA, Suddhindranath. *World of Twilight*, London, 1970, 292, Rs. 30.00.

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144. DWIVEDI, Hajari Prasada Dwivedi, Prithvinatha. *Nāṭyaśāstra kī Bhāratīya Paramparā Aur Daśarūpaka* (with the Vṛtti of Dhanika) Delhi, Patna Rajakamal Publications 1971, 365, Rs. 18.00.

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(1) Bhojadevasya dhvanisambandhino vicārāḥ (2) Sāhityatattvavimarśaḥ (3) Uttamam saukumāryam.

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152. DWIVEDI, Shrimannarayana. "Kalhaṇa kī Rājataraṅgiṇī mẽ citrita Kāyastha. *NPP*, 76 (1-2), 2028 V. S., 162—172.

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159. GARRETT, John. *A Classical Dictionary of India*, See *History*.

160. GEROW, Edwin. *A Glossary of Indian Figures of Speech.* The Hague/Paris, Pubs in Near and Middle Eastern Studies, Columbia Univ. Series A XVI, 1971, 346 Dutch Glds. 68.00 DM 70.—

> Each entry has a Skt. example followed by an English one and accompanied by a discussion where necessary ; based on specified portions of Bharata, Bhāmaha, Daṇḍin, Vāmana, Udbhaṭa, Agni Purāṇa, Rudraṭa and Mammaṭa.

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163. GHOSAL, S. N. (Alfred Hillebrandt's) *Kalidasa.* Calcutta, (Translated from original German.) Calcutta, The World Press Private Ltd. 1971, 150, unpriced.

> Kālidāsa's life ; Kalidāsa and his time. The individual works.
>
> (1) The cloud-messenger (2) The birth of the war-god (3) The family of the Raghus (4) The cycle of seasons. The Dramas (5) Mālavikā and Agnimitra (6) Śākuntalam (7) Urvaśī.

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165. GOLDSTUCKER, Theodore. *Sanskrit and Culture.* Indological Book house, Delhi, Varanasi, 1971, Rep., 151, unpriced.

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170. GOPANI, A. S. *Some Interesting Stories in Guṇapāla's Jambucariyam.* (JC), *Bhv*, 30 (1—4), 1970, 154—158.

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The sources of poetry, narrated by the rhetoricians from Bharata to Mammaaṭa are analysed in the light of the Kāvyaprakāśa of Mammaaṭa.

172. GOPARAJU, Rama. "Ālaṅkārika naya mē Paṇḍitarāja." *Prajñā*, XVI (1), 1970, 28—30.

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174. GOSWAMI, Krishnakumar. *Kāvya Śāstra Mārgadarśana*. Delhi, S.E.S. 1970, 263, Rs. 15.

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ABh.—a comm. on the Nāṭyaśāstra has, lost its Ch. VII from fourth verse to the end of Ch. VIII.

Hemachandra and the annonymous author of the Kalpalatāviveka freely utilise the *ABh.* in their writings. The author presents the identical or nearly identical or corresponding passages between *Kāvyānuśāsana* of Hemachandra and the *Kalpalatāviveka* and the *Nāṭyadarpaṇa* and the *Kalpalatāviveka* respectivly in order to examine whether the *KLV* preserves the origional *ABh.* on this portion of Ch. VII. Proves that the *KLV* preserves a major portion of the *ABh.* on the Bhāvādhyāya (*NS* Ch. VII).

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SP, a largest work on Skt. poetics, quotes the largest number of Pkt. verses as examples. In the present paper the author tries "to restore the Pkt. text of some of these verses by tracing them to their original sources or by comparing them with corresponding verses cited in other works on Alaṅkāra". The Skt. Chāyā of many of the Pkt. verses has not been given. In some cases the given Skt. Chāyā does not agree with the Pkt. text. The author selects such Pkt. verses and gives the Sanskrit Chāyā below these verses, mentions their primary or secondary sources also.

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Holds that Kālidāsa, the author of the Meghadūta, Kumārasaṁbhava, Raghuvaṁśa, Vikramorvaśīya, Śākuntalam, Mālavikāginmitram and Ṛtusaṁhāra, was Iśvarakṛṣṇa-Vindhyavāsa Bhartṛmiḍha and that he was the same Iśvarkṛṣṇa who wrote *Sāṅkhyakārikā.* He relies on the seven quotations from Kālidāsa's works made by Ghanaśyāma in his comm. Sañjīvanī on *Uttararāmacarita* of *Bhavabhūti* and on the remark of Svapneśvara that the *Sāṅ. kā.* was written by Iśvarakṛṣṇa-Kālidāsa as well as on the commentary on Viddha-Śālabhañjikā of Rājaśekhara written by the two learned wives of Ghanashyama-Sundarī and Kamlā. Ghanashyama and his two wives both indicate several times that Iśvarakṛṣṇa Bhartṛmīḍha is Kālidāsa.

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Rev : *VIJ*, X (1-2), 1972, 179—80.

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323. OHRUI, Jun. "Some Problems on Medhāvin and Dharmakīrti in relation to Sanskrit Rhetoric" see *Buddhism*.

324. OJHA, Gopesh Kumar. *Suśloka, Śatamañjarī, Rājayoga tathā Vedajataka kī Hindī Vyākhyā*. Delhi, Motilal, 1971, 272.

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> *Arthaśāstra*, in the present form is a redaction of the vast arthaśastra lit. made by Viṣṇugupta about 600 A. D. Kauṭilya may be a historical person or may be only an anonymons originator created by the later tradition.

326. OMPRAKASHA. *Madhyakālīna Hindī and Panjabī Premākhyāna*, Delhi, Hindi Sahitya Sansara, 1971, 40/-

327. PADHYE, D. G. (Ed.) *Sītaramavihara-kavyam of Organṭi Lakṣmaṇadhvari*, Hyderabad, The Skt. Academy, Osmania Univ., 1962, X. 114.

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328. PANDA, Vasant Kumar. "Kālidāsa Shakespeara-Viṣayakamādarśavādamādāya kiñcit". *Pratibhā*, 2027 V. S., 9—11.

329. PANDA, Vishnupada "Rasasvarūpam", *Pratibhā*, 2027 V. S., 27—29.

330. PANDEYA, Amar Nath. "Bāṇabhaṭṭasya kecana doṣāḥ", *Sāgarikā*, X (2), 2028 V. S., 161—164.

331. PANDEYA, Kamala Prasad. *Sāhitya Śāstra* (Hindi) Satna, Adarsha Prakashan 1971, IV, 4 ; 342. Rs. 15.00.

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332. PANDEYA, Ramsuresh. "Bhāratī vṛtti ke sajātīya bheda", *JDSD*, I (1), 1971, 127—139.

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333. PANDEYA, Shivanath. *Dhvani sampradāya kā vikāsa*, Delhi, Sahitya Prakashan, 1971, 302. 30.00.

Development of the dhvani (suggestion) tradition.

334. PANASE, G. M. "Vāgeva viśvā bhuvanāni jajñe", Ṛṣikalpanyāsaḥ, 1971, 59—61.

Agrees with Manu in holding that Veda is the original sound of the world which if properly recited bears proper meaning. Word as a quality of sky is called Oṅkār. The Vedic mantras are the (Anśabhūta) particles of the Oṅkār. So Vedas are apauruṣeya. Sṛṣṭi was the creation of the word.

335. PANIKKAR, R. "Indology as a cross-cultural catalyst. A new task of Indological Studies. Cross-cultural Fertilization" *NVMEN*, XVIII (3), 1971, 173—179.

336. PARADKAR, M. D. "Sūradāsa's Indebtednesss to Sanskrit literature". *IA*, V (2), 1971, 93—98.

337. PARANAVITENA, S. "Traditions About Kālidāsa that were Prevalent in Śrīvijaya". *Añjali, Felicitation Vol.*, 1970, 105—111.

Suvarṇapura called Shri Vijya was a great centre of Sanskrit studies.

338. PARASHAR, Kanhaiyalal. "Ācārya Cāṇakya : Paśupakṣiyõ se prāptavya śikṣāyẽ", *VJ*, XIX (12), 1971, 15—16.

339. PARIKH, J. T. and Shastri, A. D. *Indradhvaja in the Nāṭyaśāstra BCGV*, XV, 1970, 9—15.

During the Indradhwaj Mahotsava, the drama was first staged. Indra scattered away the demons and evil-spirits by means of his flag, called jarjara. Jarjarpūjā is an important ritual before the beginning of the drama. The director walks round with the pole and balances it on

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his navel. "The cumulative effect of all this would be that these elements point to something like a popular festival, with acrobatics and fights, bloodshed and shouts as parts thereof. We may thus be able to reconstruct the Indradhavaj Mahotsava, as it was celebrated in ancient days."

340. PATIL, G. M. "Dumb Associates in Kâlidasian Dramas", *BHV*, XXX (1-4), 1970, 89—94.

341. PAYNE, E. F. J. (Tr.). "Some Remarks on Sanskrit Literature by Arthur Schopenhauer". *AP*, XLII (8), 1971, 343—47.

Schopenhauer admires the religious and philosophical works of Sanskrit Lit. and advises the translators from Sanskrit that instead of devoting their efforts to poetry they should devote their time to the Vedas, Upaniṣads and philosophical works because poetry is untranslatable. Reading the translation of Upanishads by Dara Shikoh he says—"it has been the consolation of my life and will be that of my death".

342. PENDSE, G. S. *Pāṇḍuraṅgāṣṭakam ABORI*, LI (1-4), 1971, 215—221.

Presents a palm-leaf Ms. of *Pāṇḍuraṅgāṣṭakm*, found recently consisting of only two folios, without date and the name of the author and different from the published one.

343. PINES, S. "The Tale of Salāmān And Absāl : the origin of the story supposed to have been Translated by Hunayn Ibn Iṣhāq From the Greek." *PICO*, IV, 1970, 368.

Holds that the theme or primary source of the tale in question is Indian.

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344. PINGLE, A. T. "Rasagaṅgādhare Samasyāpūrtiḥ." *Saṁvid*, VI (1-4), 1969-1970, 126—127.

345. PINGREE, D. *The Vidvajjanavallabhā of Bhojarāja*. Baroda, Oriental Inst., 1970, 28.

346. PISANI, V. and L. P. Mishra. *Le letterature dell' India con un profilo della letteratura del Tibet di G. Tucci*. Firenze, 1970, 609. (Le letterature del mondo, 36. DM 10.80.

347. PODDAR, R. P. "Irony in Mṛcchakaṭika." *Raghavan F. V.*, 1971, 108—117.

348. POTDAR, K. R. *Kāvyādarśa of Daṇḍin*. Poona, BORI, 1970, Rep., 7+432.

Edited with an original comm. by Pt. Rangacharya Raddi Shastri.

349. PRASAD, Harikishor. *Political and Socio-religious Condition of Bihar*. Varanasi, 1970, 288, 25.00.

350. PRASAD, S. N. "Kathāsaritsāgara mẽ madya-pāna kī paramparā." *SH*, XIII, 1970, 27—30.

351. PRASAD, Tapeshvar Nath. "Pārijātaharaṇa mẽ artha kī samasyā : eka paryālocana." *VBhP*, X (4), 1970, 118—142.

352. PUROHITA, Lakshminarayana. "Anantabhaṭṭasya Vaiśiṣṭyam." *SBh*, VIII, 1970, 71—76.

353. RADHAKRISHNA. "Kālidāsasya bhāgyavādaḥ." *VS*, VII (1-2), 1969-1970, 99—102.

354. RAFFEL, Burton. *The Forked Tongue : A Study of the Translation Process*. The Hague : Mouton and Co., 1971, 181. DG 32.00.

355. RAGHAVAN, M. D. "The Sandeśa Kāvyas of the Sinhalese and the Sacred Dance." *Raghavan F. V.*, 1971, 236—241.

356. RAGHAVAN, V. (Ed.) *Alaṅkārasarvasva of Ruyyaka*. Delhi, Meharchand Lachamandas, 1965, 232, Rs. 25.00.

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Rev : *JDSD*, I (1), 1971, 140—147.

A critical edition with the commentary Sanjivani of Viddyachakravartin ; text and study by Kumari S. S. Janaki.

357. RAGHAVAN, V. *The Number of rasa-s*. Madras, Adyar Library, Res. Centre, 1967, 230. (The Ad. Lib. Sr. Vol. 23) ; 18.00.

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358. RAGHAVAN, V. and Nagendra. (Eds.) *An Introduction to Poetics*. Macmillan and Co., Ltd., 15.00.

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359. RAGHAVAN, V. and others. *An Introduction to Indian Poetics*. Macmillan and Co., Ltd., Madras 1970, 144, 15.00.

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360. RAGHAVAN, V. (Ed.) *Malayamārutaḥ* (pt. II). Tirupati, K. S. V., 1971, 115. 5.00.

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364. RAGHAVAN, V. *Nṛttaratnāvalī of Jayasenāpati*. Madras, Government Oriental Manuscripts Library, 22.00.

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A comment on Dr. K. Krishnamurti's article "Vopadeva and Hemādri *on Bhakti Rasa*" published in the JGJRI XXV, 1969 (1-4), 404—9.

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370. RAJAGURU, S. N. *Invocatory Verses from Inscriptions* Vol. I parts I, II, III. Bhubaneswar, Sri Satyanarayan Rajaguru, 1971, 188, Rs. 7.50.

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376. RAMESH CHANDRA. *Sanskṛta muktāvalī*. Motilal, 1970, 54, Rs. 1.75.

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378. RAO, U. Venkatakrishna. *Bhāsa as Dramatist*, *MO*, III, 1970, 66—69.

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381. REDDY, J. Chenna. *dṛśyakāvyamunā pañcasandhulā śāstrīya-samanvayamu*. *OJ*, XIV (1), 1971, 1—9.

Śāstrīya samanvaya of *pañcasandhis* in *dṛśyakāvya*.

382. ROCHER, Rosane. "The Beginning of Sanskrit Studies in the West.' *BRMIC*, XXI (2), 1970, 43--53.

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384. SAHA, Kshetra Lal. "Indian Study of English Poets : Shelley." *IPC*, XVI (1), 1971, 53—65.

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385. SAHAYA, Rajavansh ('Heera') *Alaṅkāra Mīmāmsā*. Varanasi, Chowkhamba Vidyabhavan, 1970, Shri Vidyabhavan Rashtrabhasa Granthamālā 133, 200. Rs. 4.00.

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387. SANDESARA, B. J. "Someśvara-kṛtam Rāmaśatakam." *SBh*, VIII, 1970, 76—78.

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Holds *apahnuti* as the origin of all the alaṁkāras (*alaṁkāra-mūla*).

389. SANTHANAM, K. *Anthology of Indian Literature* Bombay, Bharatiya Vidya Bhavan, 1970, 724. 50.00.

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391. SARABHACHARI, P. *Yaśodharā* (Sanskrit verses with Hindi ṭikā). Guntur Tg. and Dt. (A. P.) 1970, 77, Rs. 2.00.

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A work on letter-writing as practised in medieval India ; a guide book for social correspondence and also for love-letters.

394. SARMA, K.V. "Kāvyamīmāṁsakā Mahākavirnīlakaṇṭha-dīkṣitaḥ." *VS*, VII (1-2), 1969-1970, 92—98.

395. SARMA, K. V. (ed.) *Viṇāvāsavadattakathā*. Hoshiarpur, Vishveshvarananda Inst., 1971, XIV, 11, (V. I. Series 51).

Pub. in *VIJ*, IX (1), 1971.

V. V.—ascribed to Śūdraka, theme based on the legends of Udayana, Vīṇā plays an important role here unlike the *Pratijñāyaugandharāyaṇa*, *Svapnavāsavadattā* of Bhāsa, *Priyadarsikā* and *Ratnavalī* of Harṣa etc.

396. SARMA, K. V. "The Manuscripts collection of the Jaḍe

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Family of Varanasi And the Literary output of the Jaḍe Authors." *VIJ*, IX (2), 1971, 347—356.

Jaḍe collection—one of the biggest of private collections in India, consists of 160 folios ; The author discusses its discovery, MSS. of the list, Maharashtrian element, nature and contents ; mention of a good number of hitherto unknown works, its value for a study of the social history of Maharashtra ; the Jaḍe Scholars, Jaḍe family.

The collection, covering all subjects of Skt. literature, stresses upon the R.V., its Brāhmaṇas, Upaniṣads and ancillary literature and upon the Advaita Vedānta, Nyāya, Vyākaraṇa, epics and Purāṇas.

There are some texts on Śilpa, Āyurveda, Jyotiṣa and Caritra also.

397. SARMA, K. V. (Ed.) *Vṛttavivecanaṁ of Durgāsahāya*. Hoshiarpur, Vishveshvaranand, 1969, XVI, 15 (V. I. Ser. no. 46).

Rev : *JAOS*, XCI (4), 1971, 545.

Defines and illustrates about 45 of the most popular metres.

398. SASTRI, Ajaya Mitra. *India as seen in the Bṛhatsaṁhitā of Varāhamihira*.

See *History*.

399. SASTRY, M. Ramakrishna. "The Āśraya of Rasa—Vemabhūpāla's stand." *Raghavan F. V.*, 1971, 214—217.

400. SASTRI, Nemichandra. *SanskritgītiKāvyānuchintanam*. Dhaulpur (Rajasthana), 1970, 254, Rs. 11.00.

Book I : Form of Gīti Kāvya and doctrines, Rasa, Bhāva, songs. Speciality of Skt. Gīti, Prose and Muktak. Book II : History and development from *Ṛgveda* to *Gītagovinda*. III Skt. Gītis in Dramas of Bhāsa, Bhavabhūti, Kālidāsa,

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Meghadūta, Pārśvābhyudaya, Amaruka, etc. IV Philosophical explanation of Skt. Gītī Kāvya and contributions. V Terminology of Culture, and Gītikāvya, its social and political valuation. Appendices.

401. SASTRY, P. V. Naganatha (Ed.) *Kāvyālaṁkāra of Bhāmaha*. Motilal, 1971, 134. 12.00.

Eng. tr. and notes.

402. SATCHIDANANDENDRA SARASWATI, Swami. *Brahmavidyārahasyavivṛtiḥ*. Holenarsipur (Mysore), Adhyatma Prakash Karyalaya, 1969, 134, Rs. 2.00.

Rev : *BRMIC*, XXI (9-10), 1970, 227—228.

403. SATYAVRATA. "Sadyaḥ prakāśitā Candrakalā nāṭikā". *VS*, VII (1—2), 1969—1970, 107—112.

404. SATYAVRAT. "Historical References in the Caturbhānī and their Bearing on its Date". *RUSSH*, 5, 1970—71 143—149.

Assigns Caturbhāṇī to the first half of the 5th century A. D.

405. SATYAVRATA, Usha. *Sanskrit dramas of the Twientieth Century*. (Vol. I). New Delhi, Mehrchanda Lachamandas 1971, 461. DM 44.20.

Biographical plays, historical plays, humourous plays, mythological and legendary plays, political plays, social plays and miscellaneous plays, with indexes.

Rev : *JDSD*, I (1), 1971, 149—150.

406. SATYAVRATA, Usha. "Some Centemporary Sanskrit Poets of Delhi". *MO*, III, 1970, 62—65.

407. SAYANA. *Subhāṣita-Sudhānidhi*. Dharwar,K. Karnatak, Univ., 68, 16, 249, 39. 10.00.

Rev : *JASB*, XLIII-IV, 1970, 290—91.

Ed : Krishna Moorty,

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An anthology of stanzas grouped under four main heads—dharma, Arth, Kāma, and Mokhsa. Footnotes mention the sources of the stanzas only in a general form.

408. SCHOKKER, G. H. (Ed.) *The Pādatāḍitaka of Śyāmilaka.* (Pt. I). Mouton and Company, The Hague and Paris. 1966, XIII, 389, figs 8. (Indo-Iranian Monographs IX). Dutch Guilders 58.—

Rev : *JAOS,* LXXXX (4), 1970, 594—595.

A text critical edition ; discusses cultural points, different manuscript readings, Similarities between the manuscripts-lexicographical and stylistic, Similiarities with other *bhāṇas* in the Chaturbhāṇī and with other Skt. works etc.

409. SEN, Ram Das. "On Chanda's mention of Shri Harsha". *IA,* II, 1971, Rep., 240, III, 1971, 31.

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Contains Sketches of Skt. Lit., with copious translation into Russian.

Contents—"Power of the word" (about Buddha's teachings). "Glorifier of Manhood" (about Kālidāsa) ; "Monarch-dramaturge" about Śrī Harṣa ; "The Art of Polity" (about Cāṇakya and Mudrārākṣasa) Panegyric or Pamphlet" (about the *Harṣacarita* etc.). "Stream of life" about Daṇḍina's and other poets' works etc.

411. SHAH, L. S. "Kālidāsanāṁ nāṭakemā sapatnī samasyā". *Vāk,* 1971, 24—29.

Kālidāsa depicts in his dramas the evils of polygamy.

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412. SHANTI DEVI. "Sanskṛta-Sāhitye Vihaṅgānāṁ mahattvam". *Pratibhā*, V. S. 2027, 43—44.

413. SHARMA, Baldev Raj. Sanskṛta tāthā sanskṛti". *NPP*, 75 (1), V. S. 2027, 88—94.

414. SHARMA, Bihari Lal. "Alaṁkāranirūpaṇe sarvasvaratnākarayo matabhedaḥ." *Sāgarikā*, X (3), V. S. 2028, 347—352.

415. SHARMA, Bihari Lal. "Śobhākaramitrasya navīnā alaṁkārāḥ." *Sāgarikā*, X (2), 2028 V. S., 195—202.

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418. SHARMA, Devidatta. *Kālidāsa kī kalā aur Sanskṛti.* Meeruth, Sahitya Bhandar, 1970, 552, Rs. 15.00

419. SHARM, Devidatta and others. *Tāpasavatsarā'ja nāṭakaṁ Anaṅgaharṣamātṛrāja-praṇītam.* Meeruth, Sahitya Bhandar, 1969, iii, 52, 224, 18, 51 6.50.

A critical edition; Play about Udayan, King of Kośambī.

420. SHARMA, D. N. *Alaṅkāra Muktāvalī* (Hindi), Patna, Bharati Bhavan, 1971, 20 ; 179 Rs. 4.25.

On poetic figures of speech.

421. SHARMA, Diwakar. "Bīkāner kṣetra ke Sanskṛta sāhitya mẽ sāṁskṛtika va aitihāsika mahattva kī sāmagrī". *ŚP*, XXI(2), 1970, 50—62.

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423. SHARMA, Haridatta. "Bharata va Abhinava ke mata mē bhāva kā svarūpa", *SH*, XIII, 1970, 76—79.

424. SHARMA, Kapildev. "Sanskṛte kathopakathanaṁ". *Pātala Śrī*, V (4), 1970, 11—95.

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425. SHARMA, Krishna Kumar. "Vyañjanā : Ācārya Mammaṭa kī sthāpanā". *NPP*, 75 (1), 2027, 9—31.

426. SHARMA, K. N. "Śānto'pi navamo rasos'ti". *Gairvāṇī*, IX (12), 1971, 5—8.

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429. SHARMA, Rajendra, *Śakuntalā Nāṭaka of kavi Nevaja (Vraja Bhāṣā)*, Jaipur, Mangala Prakasana, 1970, 200, Rs. 15.00.

Tarangas—1—4.

430. SHARMA, Pradyumna "Mahimnaḥ Stutiḥ", see *Religion*.

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(On Sanskrit literature from the point of view of traditional Indic poetical theory).

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A general study of poetic techniques.

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Sanskrit fables written about 200 B. C., Tr. by G. L. Chandiramani.

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Adhyātmadarśanam (4) Ko Vedādhikārī (5) Rasakalpataruḥ (6) Hitakalpataruḥ (7) Sangīta Vṛndāvanam (8) Stuti Kādambarī (9) Caritakādambarī (10) Vyākhyāna Kādambarī (11) Praśasti Kādambarī (12) Pūrti-Kādambarī.

443. SHASTRI, Badridatta. *Nava-Bhārata-Nirmātāraḥ*. Patna, Anupam Prakashan, 1971, 160. Rs. 5.00.

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444. SHASTRI, Charudev. "Kavirabhinandaḥ." *JDSD*, I (1), 1971, 67—74.

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A play on Rāma ; a critical edition.

451. SASTRI, K. A. Nilakantha. *Mutual Impacts of Indian and Other Oriental Theatres.* *BITC*, 1970, 76—157.

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Dramatic origins ; Ancient Egypt ; The Hebrews ; China : Tibet ; Japan ; South East Asia ; Thailand and Cambodia ; Burma ; Java and Bali ; Polynesia ; The Shadow-play ; Theatre and Ancestor worship, A Basic Problem (naṭa, nāṭaka and nāṭya) ; Characteristics of Oriental Theatres ; Some conclusive Historical Data ; etc ; Participants : V. Ranasubramaniam ; P. N. Appuswami ; H. M. Bhat ; S. Gurumurti ; Kodandarāman ; Dr. C. Kunjuṇṇi Rajah ; M. K. Mani Shastry etc.

452. SHASTRI, Khandavilli Suryanarayana. "Kālidāsakāvyeṣu Viśvakalyāṇabhāvanā." *Saṁvid*, VI (1-4), 1970, 33—34.

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459. SHASTRI, Sundarlal. *Shrimatsomadevasūri's Yaśastilaka-Campū-Mahākāvya* (II Part). 1971, 534. (Shri Mahavira Jain series III), Rs. 21.00.

460. SHASTRI, Surendranath. *The wise sayings of Amātya Chāṇakya* (Book I). Indore, Bharati Publications, Ltd., 1970, 105+16. Rs. 2.00.

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464. SHIFMAN, A. *Tolstoy and India.* New Delhi, Sahitya Academy, 136. 7.50.

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On the broad development of the various branches of Indian Culture.

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470. SHUKLA, Ramchandra (comm.) *Veṇīsaṁhāranāṭakam Bhaṭṭanārāyaṇa-praṇītam*. Allahabad, Ramnarayan Lal, 1971, 3, 66, 500, Rs. 5.50.

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472. SILBURN, L. *Hymnes de Abhinavagupta*. 1971, 107. L. 4. 500.

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A Seminar at *CAS.*

In later works, Ratnas are said to be five, nine or eighteen in number but originally only five ratnas were recognised. The conception of nine Ratnas developed later for popitiating the nine grahas (planets).

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aesthetic thought in the west ; The idea of "Beauty" in the *Ṛgveda*, darśanas, Fine Arts, Sanskrit poetry and poetics ; ugliness, sublimity and Absolute Beauty.

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487. SAMADEV. *Kathāsaritsāgara* (Text). Motilal, 1970, 596, Rs. 20.00.

Ed : Jagadish Lal Shastri.

488. SRINAVASA RAO, C. V. "Stories of Vikramāditya, Bombay, Bharatiya Vidya Bhavan, 2.50.

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491. STERNBACH, Ludwik. "Kāmaśāstra Quotations in the Kathā Literature". *ABORI*, LII (1-4), 1971, 31—47.

492. STERNBACH, Ludwik. "An Additional Note on Some Unknown Stanzas Attributed to Kauṭilya". *RUSSH*, V, 1971-71, 15—17.

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Verses attributed to Kauṭilya in the *Sūktiratnahāra* are 107.1-2 = 2.87.1-2) in the chapter entitled. *Mantradeśaḥ.* In the newly published Sāyaṇa's *Subh. Sudh nidhi* ed. by K. Krishnamoorthy from Dharwar 1968, the same two verses are also quoted : the first as the second verse of the Chapter entitled—Mantrakāla (2.68) and the second as the first verse of the Ch. *Mantradeśa.* The writer holds that Sāyaṇ's *Subha. Sudh. nidhi is* the same work as the Sūktiratnahāra and that it is either a copy of the latter work with additions or omissions or another version of the same text. Sāyaṇa's work is inferior to the *Sūktiratnahāra.*

493. STERNBACH, L. *Sāyaṇa's Subhāṣita-Sudhānidhi and Sūrya-paṇḍita's Subhāṣitaratnahāra.* *JGJKSV*, XXVII (1-2), 1971, 167—260.

(1) Identity of Sāyaṇa's Subhāṣita Sudhānidhi with Sūryapandit's Sūktiratnahāra. (2) Source-material of Sāyaṇas Subhāṣita Sudhānidhi (3) Comparison of the Paddhatis in Suktiratnahār and Subhāṣita Sudhānidhī. (4) Comparison of the Subhāṣita's contained in Subhāṣit Sudhānidhi and Sūktiratnahāra.

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The author analyses and shows the probable sources of the numerous "wise-sayings" in the Kathā-literature. The five texts of Kathā-literature are the *Pañcatantra*, the *Hitopadeśa*, the *Vikramacarita*, the *Vetālapañcaviṁśatikā*, and *Śukasaptati*. The present Vol. deals with the *Pañcatantra.*

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505. TELANG, Kashinath Trimbak. *"On the Date of Shri Harsha"* *IA*, II, 1971, Rep., 71.

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512. THOMAS, Paruvanani T. *Dramatic Form and the use of verse in the Tempest and Śakuntalam ; A Comparative Study of the Notion of Drama Underlying Shakespeare's The Tempest and Kalidasa's Sakuntalam As Representative Major works from two Distinct Dramatic Traditions and the* Use *in them of Poetic verse for Realizing Dramatic Form*, New York, 1970. 5(.05-A, UM 70—7355.

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"In Sanskrit poetics the ideas underlying the concepts of "image" and "symbol" appear to have been generally recognised but the undue emphasis laid on the aspect of imagery dealing with "figurative expression" (Alankara) in the early period, prevented a clear formulation of the principles. An increasing awareness of the critical approach to liter. that came in the wake of analytical studies of language, grammar and logic brought about critical attitudes in the conception of imagery and symbolism of Poetry, in Sanskrit ,.....critics were not only

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interested in examining the functions of these literary devices but also attempted to relate them to such criteria evaluation, as *rasa dhvani* which gave rise to aesthetic theories of Sanskrit poetry".

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518. TOD, James, *Annals and Antiquities of Rajasthan or the Central and Western Rajput States of India.* New Delhi, K. M. N. Pubs., 20. 1971, 120. first pub. 1929—32.

519. TRIPATHI, Jayashankar. *Hāsyacūḍāmaṇi Prahasanam of Amātya Vatsarāja.* Prayag, Devabhāshā Prakashanam ; 1970, 40, Rs. 2.00.

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521. TRIPATHI, Radhavallabh. *Premapīyūṣam.* Sagar, Sanskrit Parisad, Sagar Univ. 1970, 48, Rs. 2.00.

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522. TRIPATHI, Ramasagara. *Bhāra'iya Nāṭyaśāstra Aur Raṅgamañca.* 1st ed. Delhi, Ashok Prakashan, 1971. 256, Rs. 12.00.

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(1) The Indologist should not limit himself with the ancient and medieval periods of India—with the ancient languages, literature, history, antiquities, religion, philosophy, etc. but also take up the study of modern Indian Languages, social institutions etc. of different parts of India with a broad-outlook for the advancement of our knowledge and for understanding the change and growth of these in our land.

(2) Institutions should prepare suitable bibliographies in English so that the progress of research may be known to all the scholars. Such plans should be carried out on a national plane.

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Conflict arises from an awareness of the possible. It is also a sign of the struggle for adjustment between the individual and the environment. ...."The struggle against the impersonal has also a sector where effort so far seems hopeless —east or west...........And in such a situation one recalls, without falling back on them, the remedies that the past has suggested.........that universal salve is Courage or Fortitude. Courage in the face of the tragic was the classical formulation ; courage in the face of the perverse the mediaeval one ; courage in the face of the inhuman is the modern restatement. Or perhaps it is only the premodern one, and the ultimate is Courage in the face of the Absurd".

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706. RAMA PRAKASH, "Rāmacaritamānase mẽ Sādhanā ke vividha rūpa" *Aṇuvrata* XVI, JL, 1970, 210—215, 220.

The aim of life is the attainment of infinite (Anant) and eternal bliss and happiness. The way leading to the eternal bliss is called Sadhana. According to Tulsidas, bhkti-sādhanā is the best sādhanā. Karma Sādhana is the second in importance.

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Life of Rasakhāna, a famous Hindi poet and a great devotee of Lord Krishna ; Characteristic of his poetry ; evaluation.

Premavāṭikā is the only book he has left for us. In it, we find his heart-felt deep love towards God Krishna in the form of kavittas, and savaiyā which are a unit in themselves.

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Traditionally *Bhaktamāla* is known as the work of Nābhādās but there is not a single reference of Nābhadās in that work. In the last *dohā,* the name Narāyaṇadās is mentioned. Priyādās mentions both the names—Nābhāmal and Narāyaṇadās. This tends to prove that Narāyaṇadās and Nābhādās were not two different persons but one. The author of *Bhaktamāla* is Nābhādās who after Vaiṣṇavī dīkṣā became Narāyaṇadās.

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Rāmcaritamānasa from the view point of Western criticism.

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Navaldās—a famous saint, Poet and the author of *Sukha*-

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>
> "Modern science...makes it possible to understand what the ancients must have thought and done to describe the cosmos, even though it does not go all the way, refusing to move on to the background of the sheer observables and measurables, that is the reach of the pointer-readings mentioned by Eddington" (p. 28—29).

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"Unless we are ready to enter the gateway into the subconscious parts of our natures, we never really learn anything about ourselves.........We have to learn a new language. The language of Darkest Africa that dark continent of all those hidden parts of ourselves of which we are not normally aware. It is the language of feeling ; signs, symbols. The primitive sign-language of our racial childhood which we left behind us in the magical East when we set out to discover the material world ; Indead, it is primal rather than primitive, the pictographic ideograms from which language derives, basic to man as man..................
It is the gateway to the East, the return path to psychic wholeness the path which is truly open only to the strong. ....When a society learns to challenge the validity of its conscience its ethic tends to collapse into amorality. At such a moment mankind's continuing health depends on the appearance of a formulation of the eternal truth in such a form as can be readily understood by the averagely intelligent man. And that, we repeat, is what we feel to have been the significance of H. P. B's (H. P. Blavatsky) contribution to world thought".

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> Haradatta 1150—1300 A. D.; "......though Haradatta makes use of Mīmāṁsā technical terms and maxims in the course of his discussion on the *Āpastamba Dharma Sūtra* and the *Gautama Dharma Sūtra*, yet he is not a

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thorough going and deeply rooted Mīmāṁsaka like his predecessor Vijñānesvar and his successor Nīlakaṇṭha. (p. 214).

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"The discussions in the commentary of Aparārka on the Yājñavalkya Smṛti are not very abstruse and recondite like those of Nīlakaṇṭha and Vijñāneśvar......Aparārka shows meagre acquaintance with the doctrines of the Pūrvamīmāṁsā."

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Philosophy arises as a question, as a inquiry and lives as a dialogue. A good questioner is a philosopher. Self-inquiry is a must for a pupil to question the question. The stage of asking the question is the result of awakened ignorance. A dialogue is a "giving and taking of reason" ; The pure living spirit is to be awakened through *conscious* suffering which is also part of giving and taking reason. And he that does it is also a dialectician ;......"Like the power of Maya, the disagreement of philosophy" "conceals, and distorts, the unity of search for truth".

380. NIKAM, N. A. "The Philosophy of Indian Culture : A Metaphysic of the Idea of History". *AP*, XLI (5), 1970, 220—26.

"This being, that becomes ; the ceasing of this is the ceasing of that."............Through this conception of "dependent origination" the philosophy of Indian Culture applies one of its great ideas, the idea of order, to succession and sequence and to its conception of time as a "moving wheel"...........In Indian culture, this principle operates as a Law—the Law of Karma—which like the Law of Gravitation, is universal but unlike it applies without exception to the actions of individuals and nations alike. In the "Decline and Fall" of individuals and

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nations, the historian is like the astronomer, an observer of the operation of this Law".

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According to the early Buddhists the self is under the absolute control of the individual concerned ; is not

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subject to disease and decay ; is neither inpermanent nor ill.

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ture, art, rasa, dhvani etc. (3) the reactions of the outside world to Indian Culture.

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means whose ears are not pierced or in whose ears, any guru or philosopher has not muttered some selected mantra. Aviddhakarṇa as a naiyāyika was one of the direct pupils of Jālandharapā who did not observe the karṇavedhana practice.

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"Examines different theories as to the source of value;

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maintains that "the value of a thing "exists" only in relation to an appreciating person,......The value experiences of each person are hence metaphysically rooted in a Divine Reality of which man is unique embodiment....... The mataphysical theory of Values thus establishes a Continnum of being between the human and the divine and the theory provides the requisite metaphysical base for their mutual co-operation and companionship in the creation of values" (165).

595. SRINIVASAN, G. "Man and Mystery". *AP* XLII (I), 71. 14—18.

Discusses certain aspects of the experience of the mysterious and holds— 'Mystery thus presents itself not only in man's understanding of the material things and selves but also in the path of his mystery is the only "Window" through which he can catch a gimpse of Being or the Transcendent, and to be in 'touch' wih Being, he must keep himself alive to the mystery that surrounds him (p. 18).

596. SRINIVASAN, G. "The Basis of Morality". *AP*, XLI (7—8), 1970, 308—12.

........."morality, being an act of self-sacrifice, enables him to overcome his egoistic impulses and makes him more and more aware of a deeper level of peaceful and delightful spiritual being in himself. In Indian Philosophy, "the superiority of morality over ritualism is recognized and *dharma*, in its comprehensive sense, is said to include both social virtues and virtues of self-discipline. *Dharma* is, in fact, the central concept in the Indian theory of values and it is regarded not only as regulative of *Kāma* and *artha* but also as a means to *mokṣa* " (p. 312).

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number and nature of pramāṇas according to the schools of Śaiva, Brahma, Vaiṣṇava, Veda, Ājīvaka, Niganta, Sāṁkhya, Vaiśeṣika and Bhūta.

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> "........The immortality of the soul must mean not only that the soul continues to exist after death but also that it continues to exist from the past to the present......that the soul is eternal and unchangable in past, present and future world......To escape from three worlds and save ourselves, we must see every state in transmigration as Sāmānya and acetana; that is we must see whole the three transmigrating worlds".

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Rājayoga includes a training of the soul and a corresponding training of the body.

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A reprint from *The Aryan Path*, June 1939; Throws light upon the birth and activity of Genius.

"The purpose of the man of genius is to give aesthetic form to his visions by representing the universal in the particular. His ultimate achievement is that in his works he effects a union of the spiritual and material worlds by imposing upon the amerphosus substance of the material world the order of the spiritual world ... ... no-one even seems to have predicted the coming of a man of genius. He is like a new star which is born in the universe, but which does not become visible until its light has come among men on Earth. Apparently, no-one ever suspected that a little boy in ancient Greece would become Homer; or a boy in India, the poet Kalidas; or a boy in Germany, the Composer Bach; or a boy in Itly, the Painter Da Vinci."

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VIII RELIGION and MYTHOLOGY

VEDAS

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2. ACHARYA, Ram Kuṃar. "The Legal Philosophy of the Ṛgveda". *RUSSH*, V, 1970—'71, 150—159.

> *RV*. "supplies us with references of various legal provisions pertaining to different fields of life. In the background of these laws of legal institution there are certain elements, legal philosophies so to say, working as the guiding or inspiring principles of the legal structure".

3. AGRAWAL, V. S. "Vaidika Vivāha kā ādarśa", *Veduvāṇī*, 22 (10), 1970, 2—7.

4. ALSDORF, L. "Ṛgveda V, 78, A Composite Legend Spell" *JGJKSV*, XXVII, (3-4), 1971, 1—7.

> *ṚV*, 5.78 is a composite hymn instead of homogenous composition. The hymn is a legend spell and "shows with unusual clarity the process of compilation of a Vedic hymn from "prefabricated" materials."

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> The aim of life in the Vedas ; the necessity of Sādhanā, the importance of knowledge in the Vedas ; importance of karma in the Vedas ; Yajña as a symbol of karma ; the

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combination of knowledge (jñāna) and karma ; importance of bhakti in the Vedas.

6. BAILEY, Harold. "The Lady of the House", *Añjali*, Univ. of Ceylon, 1970, 75—76.

7. BALASUBRAHMANYAM, M. D. *Veda—the Source of Hindu Dharma*, Tirupati, 1970, Vishva Hindu Parishad (Spl. no.) 68—69.

8. BENFEY, T. *Sāmaveda, Die Hymness des Sāma-Veda.* Hildesheim, 1970, Rep., 587. L. 19.800.

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11. BHATTACHARYA, Dipak. "The Reconstruction of some verses in Atharvaveda Paippalāda V, 2." *VIJ*, IX (2), 1971, 290—298.

12. BHATTACHARYA, Durga Mohan. *Paippalāda Saṁhitā of the Atharvaveda*, (I Kāṇḍa). The author, Sanskrit College, Calcutta, 10.00.

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13. BHATTACHARYA, Harinarayan. *Śāṅkhāyana-Brāhmaṇam*, Calcutta, 1970, 16, 300. (Calcutta Skt. College Res. Ser., 73 ; texts, 22). DM 12.—

with Bengali tr.

14. BHATTACHARYA, N. N. "The Priest and the Queen : A study in the Rituals of the Aśvamedha", *JOI*, XXI (1-2), 1971, 1—21.

Gives the details of the major rituals of the Aśvamedha

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sacrifice as given in the Śrautasūtra and examines the part played by the queens, the obscene abusive dialogue between the queens and the priests (Vāj. S. XXIII, 22—31).

"......The union of the principal queen with the dead horse......is a relic or rather a transformation, of an older ritual in which *a man, evidently a priest*, had to play the part of the horse and, after his ceremonial intercourse with the queen, he was put to death''..........sexual union is identified with sacrifice .... originally the sacrifices were simple rituals, magical rather than propitiatory........... sacrifice exercised power over god and going beyond them, could directly influence things and events without their intervention.........primitive magic is founded on the notion, that by creating the illusion you can control reality, you can actually control it .... the original purpose of magic was thus economic. It was directly connected with food-gathering or food-production........ ......The original purpose of the Vedic sacrifices was also the same......... The ritual intercourse between the priest and the queen is brought there significantly in relation to the act of sowing in the field.........the magical or religious rites intended to secure the fertility of the fields were thought as belonging to the special competence of the women who were the first cultivators of the soil and whose power of child bearing was believed to have a sympathetic effect on the growth of the plant".

"The Aśvamedha .... was a composite ritual connected with the increase of production. The undifferentiated poetry, music and dance was thus an essential feature of the original ritual, though in subsequent ages its purpose was changed .... The dialogue of the priest and the queens as is found in the Vāj. S. in connection

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with the Aśvamedha, is likewise meant to be part of a ritual act performed by two characters representing the principles and is thus a substitution for an earlier, actual sacrifice of the male".

15. BHATTACHARYA, R. Parthasarathi. "Śri Vaikhānasārādhanam Vaidikam" *Saṁvid*, IV, (1-4), 1969-'70, 96—106.

16. BHATTACHARYA, R. K. "Reference to the caste system in the earliest portion of the Vedic literature". *JAIH*, III (1-2), 1969-70, 254—255.

A Seminar at the Centre of Advanced Study.

17. BHATTACHARYA, Tarapada. "The Avesta, Ṛgveda and Brahmā cult", *ABORI*, LI, (1-4), 1971, 31—50.

"The Iranian religion of the Pre-Avestan period was highly influenced by the Pre-Vedic and Vedic religions of India and probably the Vedic Aryans were not foreigners to India."

18. BHIDE, Vidyadhar Shastri. "Mīmāṁsādhyayane Cāturmāsyayāgasya mahattvam", *Ṛṣikalpanyāsaḥ*, 1970, 25—28.

The importance of Cāturmāsyayāga in Mīmāṁsāśāstra.

19. BHIDE, V. V. "Seasonal sacrifices in Avesta and Veda." *VIJ*, IX (2), 1971, 299—307.

A comparison of the procedures of the sacrificial rituals prescribed in *Avesta* and *Vedic* literature. These are—yasna ceremony—Soma sacrifice, Cāturmāsya Iṣṭi—Gāhanbār ceremony.

20. BOSE, Abinash Chandra, "Approach to the Vedic World." *Raghavan*, 1971, 1—13.

21. BRANDON, S. G. P. (ed.). *A dictionary of comparative Religion*, London, Weidenfeld and Nicolson, 1970, VIII, 704, £ 5.50.

Rev : *BSOAS*, XXXIV (2), 1971, 468.

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22. BROUGH, John. "Soma And Amanita Muscaria", *BSOAS*, XXXIV (2), 1971, 331—362.

Refutes the theory of Mr. R. Gordon Wasson that the Soma of the *Rv.* was the Amanita Muscaria—"the brilliant red mushroom with white spots familiar in forests and folklore throughout northern Eurasia." According to him, "if the original Soma had been the fly-agaric, it would be extraordinary that the Iranians should have chosen as a substitute a plant which might have had entirely opposite effects".

23. BUDDHA PRAKASH. "The Vedic view of life", *VIJ*, IX (2), 1971, 308—314.

Existence is real and positive.

24. CHAUBEY, Braj Bihari. *Treatment of nature in the Ṛgveda*, Hoshiarpur, Vedic Sahitya Sadan, 1970, 298, Rs. 30.00.

25. CALAND, W. (Ed.). *Jaiminīya Brāhmaṇa in Auswahl.* Amsterdam. 1970, Rep., 326, DM, 56—

Edited with tr. and with indices.

26. CALAND, W. and Raghu Vira. *Vārāha—Śrauta—Sūtra being the main ritualistic sūtra of the Maitrāyaṇī Śākhā*, Lahore, Meher Chand Lachman Das, 1971, Rep., 160, (Skt. and Pkt. Series, 2). DM 21.60.

With mantra index.

27. CARDONA, George. *On Haplology in Indo-European*, Philadelphia, Univ. of Pennsylvania Press, 1968, 87.

Rev : *ZDMG*, 121 (2), 1971, 327—330.

28. CHANDRATRE, P. D. "Evolution of Vedic Śākhās", *BCGV*, XV, 1970, 1—8.

29. CHATTOPADHYAYA, Aparna. "A note on the Brāhmaṇas in the Ambaṭṭha Sutta", *IA*, V (2), 1971, 62—65.

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Ambaṭṭha Sutta—a part of the Dīgha-Nikāya—a dialogue of the Buddha; gives important information about the Brāhmaṇas of the Buddha's time.

30. CHAUBEY, Braj Bihari. *Treatment of Nature in the Ṛgveda*, Hoshiarpur, Vedic Sahitya Sadan, 1970, XI, 38, 38, 300, Rs. 40.00.

Rev : *VIJ*, IX (1), 1971, 197—199.

31. CHINN SVAMI, A. and Umesh Chandra Pandey. (Hindi). *Āpastamba Gṛhya Sūtra (with comm.)* Chowkhamba Sanskrit Series Office, 1971, 384 (Kashi Sanskrit Series—59) Rs. 25.00.

32 DANDEKAR, R. N. "Varuna, Vasiṣṭha, And Bhakti". *Añjali*, Univ. of Ceylon, 1970, 77—82.

Contribution of the Vasiṣṭha and the Vasiṣṭhas to the socio-political and religious aspects of the culture of that period as well as to the Indian religion as a whole; the earliest traces of the classical doctrine of bhaktis found in the 7th Mandal of the RV., particularly in the hymns related to Varuṇa.

In Varuṇa we find all the characteristics of a Bhakta—(1) the realisation by the devotee of the unsurpassable Greatness of the God (2) sense of guilty and sin. (3) repentence for the sins (4) personal relationship with Varuṇa (calls himself a *sakhā* of Varuṇa) (5) mystic experiences in the company of Varuṇa (6) Varuṇa's grace on Vasiṣṭha.

33. DANDEKAR, R. N. "New Light on the Vedic God Savitṛ". *Ṛṣikalpanyāsaḥ*, 1970, 1—21.

"The god of huge magestic hands—pṛthupāṇi Savitṛ—is identical with the god possessing a long rope—that is Varuṇa with his fetters. It is thus suggested that the mythological concept of Vedic Savitṛ is represented pictorially on the nordic rock-paintings belonging to the ancient bronze-age".

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34. DANGE, S. A. *Pastoral Symbolism From the Ṛgveda.* Univ. of Poona, 1970, XV, 135. Rs. 15.00.

Rev : *VIJ*, IX (2), 1971, 402—403. *JUB*, XL (76), 1971, 255—56.

Consists of 5 lectures by S. A. Dange at the Poona Univ. in 1968.

(1) The traditional method and the comparative method, (etymological and anthoropological) of the western scholars for interpreting the *Rv.* are unble to interpret some abscure passages referring to battles and sex myths. The author suggests a new untraditional method and holds that the words like *gavyūti, yavas, Vāstu, Svasar,* and goṣṭha and many Ṛgvedic deities like Indra, Agni, Pūṣan, Mitra, Vāstoṣpati, Kṣetrapati Dadhikrāvan, and Uṣas are pastoral in nature. (2) In several textual passages and ritual symbols the sprinkling of the pasture with rain (called ghṛta) is prayed for. The bull and cow in *Rv.* represent the heaven and earth respectively and the semen (*retas*) the rain water".

Examines the Ṛgvedic hymns of Prajāpati and his daughter, Mudgalā, Cyavāna, Nābhānediṣṭha, Vṛṣākapi, Apālā, and her conceptual relationship with the Mahānagnī, the concept of Gaviṣṭī with the object of revealing their bearning on the pastoral symbolism and charms and rituals connected with pastoral and agricultural life prevalent in the Ṛgvedic times. He shows how the motifs of fight and sexual union enter the rituals for the fructification of the land and the gain of rain, and how these are reflected in some of the hymns of the *Ṛgveda*.

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35. DANGE, Sadasiv Ambadas. "The vision of Vasukra". *JUB*, XL (76), 1971, 1—26.

A study of the Rv. X 27.

36. DANGE, Sadashiv Ambadas. "Śiprin and Śipiviṣṭa". *Ṛṣikalpanyāsaḥ*, 1970, 501—510.

37. DAYANANDA, Sarasvati. *Yajurveda Bhāṣyām (11-15 Adhyāyas)*. Shri Ramalal Kapur trust (Sonipat-Hariyana) 1971, 478. Price Rs. 16.00.

Adhyāyas 11, 12, 13, 14 and 15.

38. DESHPANDE, G. T. *Indological Papers.* (Vol. I) Nagpur, Univ. of Nagpur, 1971. XII, 264. Rs. 35.00

Rev : *ABORI*, LII (1—4), 1971, 265—276.

A selection of articles concerning Vedic studies, Grammar, Literature, Philosophy, and Dharmaśāstra etc.

39. DEVANATHACHARYA, N. S. "Vidhivicāraḥ". *JTMSSML*, XXXIV (1), 1970, 1—12 ; (2), 1971, 13—28 ; (3), 1971, 29—82.

40. DEVASTHALI, G. V. "Poetical Art in the Ṛgveda". *RUSSH*, 5, 1970—71, 1—14.

While discussing the poetical art in *Rv.* one should have in one's mind four topics, namely, Svarūpa, prayojana, Hetu, and Viṣaya. Nature of a thinge depends on the purpose it tends to serve.

41. DEVASTHALI, G. V. *Status of the Atharvaveda.* IA, V (1), 1971, 6—16.

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Studying several references to AV. in Skt. literature from the Saṁhitās to the Epics, throws light on the actual position of the Av. and maintains that it is not the Veda of the exorcisms, magic and such other matters.

"If *Rv.* gives us a glimpse of the life in the hierarchical strata of the society, Av. serves the same purpose with reference to the lower or the common strata untouched as yet by the hierarchical thoughts and beliefs. It gives much information regarding life in its various aspects—individual and family, society and nation.

42. DEVASTHALI, G. V. "Poetical Art in the Ṛgveda". *RUSSH*, V, 1970—1971, 1—14.

43. DEVASTHALI, G. V. "Indra and his Devotees : A Study based on the Ṛgveda". *Ṛṣikalpanyāsaḥ*, 1970, 30—40.

44. DHARMADHIKARI, Narayana Sharma and others (Ed.). *Kṛṣṇayajurvedīya Taittrīya-Saṁhitā* (Padapāṭhayutā,) Poona, Vaidik Sanshodhana Mandal, 1970, 40.00.

A critical edition.

45. DIKSHITA, Vasudeva. *Adhvaramīmāṁsā Kutūhalavṛtti*. (Chs. 1-3) I. New Delhi, Shastri Skt. Vidyapeeth, 1968, 1969, 12—6—609—27. 30.00.

Rev : *JOI*, XX (1), 1970, 84—85.

Ed : P. N. Pattabhiram Shastri ; explains each word of the sūtras and various technicalities pertaining to the sacrifices.

46. DIVEKAR, H. R. *Ṛgveda Sūkta Vikāsa athavā Ṛgveda*

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Sūktō kā kālakramānusāra darśana. Delhi, Motilal Banarsidasa, 1970, XXV—383 Rs. 24 1970.

47. DIVEKAR, H. R. "Mṛgāra-Sūktāni". *VIJ,* IX (1), 1971, 21—25.

48. DIVEKAR, H. R. "Atharva-Saṁhitā and Forms". *JGJKSV*, XXVII (3—4), 1971, 193—199.

49. DUMEZIL, Georges. *The Destiny of the Warrior.* The Univ. of Chicago Press, Chicago and London, 1970, XVI+168. £ 3.95.

Rev: *AP*. XLI (9—10), 1970, 378.

Traces an ultimate common source in the ancient Indo-European concepts regarding man and the Universe; shows the Romulus of Roman and the Varuṇa of Vedic tradition to be representatives of the Justice implicit in the heaven, Numa and Mitra as enforcers of that law over men.

50. DVIVEDI, R. K. "The Nature of Bhakti in the Nārada-Bhakti-Sūtras" *QJMS*, LIX (1—9), 1971, 17—36.

51. ENEVOLDSEN, Jens. *Spūgmīya Kṛang Waha.* Herning, 1967, 68.

Rev . *Ar. Or.*, 39 (4), 1971, 500—1.

The English introduction describes briefly the besic characteristics of the Pashto language which is the direct follower of the Avesta language. The languages of the *Rv.* and Pashto possess a word common to both languages, namely, *parosa* (last year), not found in later Skt. The author regards the *paxtunwālay,* the tribal code of honour as "the old Aryan code of honour which one may find in force in the early stages of all Indo-European peoples ' (p. 9). The book presents a large number of

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proverbs and typical short folk ditties both in original and in Danish tr.

52. ESTELLER, A. Notes on "The Quest For The Original Ṛgveda" *ABORI*, LI (1—4), 1971, 59—76.

The present paper is in answer to Prof. K.V. Abhyankar's article "*Accent in Sanskrit* (ABORI, L, pp. 4I—55)in which he has critisized A. Esteller's method and approach regarding the text- critical reconstruction of the *Ṛgveda* (*ABORI*, XLVIII—XLIX, pp. 1—16).

53. ESTELLER, A. "The Puruṣa-Problem in Rv. X. 90—1." *Indica*,, 8 (2), 1971, 59—68.

54. FISER, Ivo. "The Two Wives of Yājñavalkya in the Bṛhadāraṇyaka Upaniṣad" *Añjali*, Univ. of Ceylon, 1970, 97—101.

The author holds that......"while the role of the teacher's house wife tends to be over-shadowed by the philosophical intricacies of the Upaniṣadic teachings, the active role by women like Maitreyī in the learned discussions of Upaniṣadic thinkers has been somewhat over-estimated in later periods both in India and in the west. Consequently, a certain amount of restraint should be exercised by those who are cheerfully commited to copying unwarranted statements from their predecessors"

55. FRENCH, Harold, W. "The Place of Sacrifice in the Upanisads" *BRMIC*, XXI (5), 1971, 190—199.

56. GAIROLA, Vachaspati. *Vaidika Sāhitya Aur Sanskṛti*. Allahabad, Samvartika Prakashan 1970, p. 488, 20.00

57. GAJENDRAGADKAR, S. N. "Study of Aṁhas, Enas and Āgas in the Yajurveda and Atharva Veda". *JASB*, XLIII—IV, 1970, 129—141.

Lexicography mentions all the three words as synonyms

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but "a study of these three words as found in the *Rv.* showed that these words do have different distribution and stand for different concepts". *Aṁhas* in the *Rigveda* refers to physical calamity befalling an individual. *Āgas* means a general violation of holy laws and *enas* refers to a specific act of wrong doing. *Āgas* and *enas* are concerned with wrongful conduct but the sense of āgas is nearer to sin. An analysis of the references in the *Yv.* and *Av.* of those words shows that the semantic boundaries of the three words have remained the same as in the *Rv.*

58. GODSE, Gajanan Kashinath. "Śrautasāhitye Śatapathabrāhmaṇasya mahattvam" *SBh*, VIII, 1970, 54—57.

59. GONDA, J. "The Vedic Mitra and the epic Dharma". *JRAS*, (2), 1971, 120—33.

Discusses how far the identity of the god Dharma of *Mahābhārata* and the Vedic deity Mitra can be confirmed (as Dumèzil in *Mythe et èpapèe* asserted it to be) from available literary datas and holds "that the whole Vedic complex of ideas and divine personalities, Viz. Ṛta, Varuṇa, Mitra, the Ādityas including also the principle called *dharma* (*n*), had, in the epic view of the world, disintegrated and been replaced by another "theory" in which certain other elements of the older complex remained recognizable. Of these elements it was the *dharma* concept which had become very prominent so as to become a most important, nay a basic and central socio-religious principle, the very essence of which is, in the epic itself, more than once explained (3, a. 34; 12, a. 251 ff; 13, a. 146 f.). This *dharma* element may have retained some features which remind us of its Vedic past,

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in its full-fledged form as a fundamental principle it is something non-Vedic. Even a statement such as 12, 251, 24 "Sarvaṁ priyābhyupagatam dharmamāhurmanīṣiṇaḥ,' is not strictly speaking "mitraic.........nor is it......... possible to maintain that the epic god Dharma answers to that description of Mitra as a representative of "Sovereignty" and the first "fonction". .... the *dharma* concept concerns the sacred and the relations of man with his fellow-men and with the divine...... Nor is it possible to maintain that the epic Dharma as the putative representative of the first "fonction" is the equal of the divine representatives of the two other "fonctions". Criticizing Dumezil on many points, he maintains that Yudhishitra was not, as the representative of the first "fonction" or "class", put on a par, or co-ordinated, with his brothers, as representatives of the second and the third "fonctions" in the tripartite system, but rather depicted as embracing them : in the simile he is said to be the tree itself, Arjuna being its trunk, Bhima its branches, and Nakul and Sahadeva its flowers and fruits. So Yudhisthira, the dharmarāja, represents the whole not a part of the whole. ":He is the tree that keeps all the parts together and gives them their particuler order and meaning".

60. GONDA, J. *Eye And Gaze in the Veda.* Amsterdam, North-Holland Publishing Company. 1969, 88. Hfi 15—.

Rev: *JOI*, XXI (1—2) 1971, 142—146.

In the whole Vedic literature, there is a belief in the power of gaze to exert a good or bad influenee. The eye or its gaze works in conjunction with Mantra to effect the ritual goal. The author observes......"in the meticulous ritual texts this look would not be mentioned if

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it were meaningless......keeping the eyes fixed upon a person may be more than the attendant respectful look belonging to polite address. It may in the ritual sphere serve to transfer the powerful purport of a text to the person who is aimed at by the officiant reciting it".

61. GOPALACHARYA, Mahuli R. *The Heart of the RIGVEDA*, Bombay: New Delhi, Somaiya Publications Pvt. Ltd., 1971, XXIII +464, 45.00.

A selection of the *mantras* from all the Maṇḍalas of the *Ṛgveda*, with trs. by Griffith, Oldenberg, Edgerton, Max Muller, Geldner, Kaegi, Roth, Macdonell, Muir and Thomas, with intro, Appendix and Index.

62. GRIFFITH, R.T.H. (Comm.) *Hymns of the Ṛgveda* (2 vols.) Benares, 1971, Rep., 724+669 (Chowkhamba Skt. Studies. 35) DM 46.—

63, GRISWOLD, H. D. *The Religion of the Rigveda*. Motilal Banarsidass, Delhi, Varanasi, Patna, 1971, 370, Rs 30.00.

64. GUPTA, Bratindra Kumar Sen. "Ādityād Vedaḥ". *Ṛṣikalpanyāsaḥ*, 1970, 4.

65. GUPTA, N. K. *Seer Poets*, Pondichery, Sri Aurobindo Ashram, 1970, 108 p. Rs. 4.00.

On mystic poets from Vedic times to Robert Graves.

66. GUPTA, Ramsharanadas. Mantra—Eka Vivecana. *RUSSH*, 5, 1970—71, 100—112.

Discusses the Etymology and meaning of the Word; kinds—Vaidika, Tantrika and Laukika.; The use of mantras for averting evil spirits, poison of Snake-bite, fever and diseases etc. In these rituals the words have importance and not the meaning. It is believed that the World is governed by some impersonal powers which

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themselves are bound with certains laws. Those who know its mystery they press those powers to yield and to serve their material purposes. In Bengali language, there are number of mantras which are apparently meaningless, but they are efficacious, they are sound powers acting on different planes of conciousness.

Gives certain Lokamantras from Braja with their rituals. for driving away *Ṭiḍḍīs* and some diseases.

67. HANNS OERTEL, "On some genitival constuctions in Vedic prose." *Ṛṣikalpanyāsaḥ* 1970, p. 80—89.

68. HAJARI, *Voice of Rishis*. Pondicherry, Sri Aurobindo Ashram, 1970, 6.00.

69. HANSARAJ, "Vedõ ke Vaidya Aśvinī kumārõ kā vaijñānika rahasya", Vedavāṇī, XXIV (4), 1971, 25—26.

70. HEESTERMAN, J. C. "Priesthood and the Brahman", *CIS*, V, 1971, 44—47.

71. HERMANNS, Matthias. *Die religios—magische Weltanschauung der Primitiv-stämme Indiens*, Band 2, *die Bhilala, Korku, Gond, Baiga*. Wiesbaden, Franz Steiner Verlag GmbH, 1966, XII, 571 1 Karte, 36 Tafeln mit 70 Bildern, DM 70.—

Rev : *ZDMG*, 119, 1970, 395—399.

72. HUMBACH, Helmut and others. *Vaetha Nask, An Apocryphal text on Zoroastrian Problems Translated and Annotated*, Otto Harrassowitz, Wiesbaden, 1969, 75. Unpriced.

Rev : *JUB*, XXXIX (75), 1970, 373—380.

Contains the Avesta-Pahlavi text of the VN in fascimile of Ms. T., transcription of the text with tr. with the analysis of the contents, exhaustive notes, cross references, and an index of Avestan words occuring in the text.

73. INGALLS, Danieal, H. H. "Remarks on Mr. Wasson's Soma". *JAOS*, 91 (2), 1971, 188—191.

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"........the identification of the Soma with an hallucinogenic mushroom is more than a solution of an ancient puzzle...........I would put the difference between the Agni hymns and the Soma hymns this way. The typical Agni hymn juxtaposes a given ritual with a mythical prototype, with the Prathamāni Dharmāṇi ...... The Soma hymns on the other hand, employ their imagery quite differently. The ascent of Soma to the river of heaven is not an act in the mythical past". (190, 191).

74. JACOB, G. A. *Upaniṣad-Vākya-kośa : A concordance of the Principal Upanishads and Bhagavadgītā.* Bombay, 1971, Rep. 1091. DM 35.—

75. JAGDISH, Lal. *Vedas. Yajurveda, Vājasaneyi Saṁhitā*, Delhi, Motilal Banarasi Das, 1971, 2, 610, 18, 16. Rs. 35.00.

> Śukla Yajurveda of the Mādhyandin School ; includes commentaries of Uvaṭa and Mahīdhara, Edited by Śri Jagdish Lal with index of Mantras, appendixes and short notes.

76. JOHAN, Maurits Van Boetzelaer. *Taittirīyopaniṣad Bhāṣyavārtikam*, Leiden, E. J. Brill, 1971, 212. unpriced.

77. JOSHI, J. R. "Śraddhā in the Veda" *BhVd.*, XXIX (1-4), Nc 1972, (1969), 99—102.

78. JOSHI, J. R. "Vedic Divine Concepts". *BDCRI*, XXXI—XXXII, 1970—1972, 48—56.

> Throws light upon the concepts of (1) Urvarā, Sītā and Bhūti, closely connected with agriculture. (2) Dhiṣaṇā (3) Medhā (4) Rātri (5) Śraddhā, with foot notes 54—56.

79. JOSHI, J. R. "Some Divine Concepts in the Veda". *JOI*, XX (3), 1971, 199—204.

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Tries to explain the concepts about *Dhiṣaṇā, Rātri, Medhā, Urvarā, Sītā and Bhūti* as found in the Veda.

(1) Dhiṣaṇā is near a word for 'water' in two or three *ṛks*, this proves Dhiṣaṇā as a goddess of vegetation ; in various identifications found in the *Brāhmaṇas*, the concept of a peculiar power, — Intellect or knowledge — is present. (2) Rātri celebrated as the Sister of the Dawn ; two-fold character ; connection with Varuṇa — the Lord of the Universe ; purificatory aspect of Rātri ; (3) Medhā, the divinity of Intellect (4) Urvarā, Sītā and Bhūti are connected with agriculture. (5) Yajā Śamā and Bhūti are less concrete than Sītā.

80. KAELBER, Walter O. *Tapas and Initiation Symbolism in the Veda with particular Attention to their Mutual Interrelation and Co-ordination with the Sacrifice*. Chicago, 1971.

81. KAMBLE, B. R. "The Brāhmaṇas in Ṛgveda". *MUJ*, IX (2), 1970.

82. KANKARA, Srinarayan Sastri. "Vaidikopasatkarmarahasyam" *Ṛṣikalpanyāsaḥ*, 1970, 69—73.

Treats *upsada* Sacrifice, first performed by the Devas ; its nature, method and result.

83. KANSARA, N. M. "Rv. X, 14, I A. A Fresh Approach", *UMCV*, 1970, 517—19.

84. KANTAWALA, S. G. "The hymn to Araṇyānī : a study". *JOI*, XX (1), 1970, 1—11.

On Rv. X, 146, personifying the forest as a whole as Araṇyānī ; Also found in Taittirīya Brāhmaṇa ; comparative study of the Sāyaṇa-Bhāṣyas on the Ṛgveda and the Taittirīya Brāhmaṇa.

85. KANTAWALA, Suresh Chandra G. "Ṛgvede' Agnidevatā" *SBh.*, IX, 1971, 63—68.

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86. KAPADIA, B. H. "Characteristic Activities of Indra". *VUOJ*, XIV (1), 1971, 1—8.

87. KAPOOR, Karmanarayan. "Vaidika dharmō kī Viśeṣatāyē", *Vedavāṇī*, XXIII (4), 1971, 3—11.

88. KASHIKAR, C. G. "A Note on the Pada-Text of Ṛv VIII. 35. 13—15". *ABORI*, LI (1—4), 1971, 213—214.

89. KASHIKAR, C. G. "The text of Pāpmano Vindhayaḥ with Commentaries". *JUP*, XXXIII, 1970 39—60.

> The commentaries on the small group of formulas are called 'Pāpmano Vinidhayaḥ' From pages 45—60, the text of Pāpmano Vinidhayaḥ' is presented in Devanagri script, with certain improvements based on the manuscripts of the two commentaries. See also authors article-"Pāpmano Vinidhayaḥ : Some unknown and less known words" in Prof. R. N. Dandekar Felicitation Volume, *Indian Antiquary* (Third series), Vol. III Nos. 1-4 Bombay, 1969, 30—40.

90. KASHIKAR, C. G. *A survey of the Śrautasūtras*. Univ. of Bombay, 1968, 188 (JUB, XXXV (New Series), Part 2, Arts number (No. 41), 1966).

> Rev : *JUP*, 35, 1971, 174—75 ; *JAOS*, 91 (1), 1971, 153 The genesis of the Śrautasūtras, relation of the Vedas to the sacrifices and of the Śrautasūtras to the *YV* and the Brāhmaṇas ; a summary of the available Śrauta and other supplementary Sūtras ; glimpses of the Śrautasūtras, the nature of Vedic Accent, relative chronology of the Sūtra works.

91. KASHIKAR, C. G. "A Fresh Study of the Āpastamba Śrautasūtra XXIV. 11—14". *IIrJ*, XIII (2), 1971, 95—103.

> Translations, editions, comms. of *AP. Śr. Su.* A review of

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Caland's translation of the text; stresses upon the necessity of consulting a reliable commentary in translating a Vedic text, particularly a sūtra-text.

92. KASHIKAR, C. G. (Ed.) *Śrauta kośa. Encyclopaedia of Vedic sacrificial ritual, based on the Srautasūtras belonging to the various Vedic schools, the Saṁhitās, the Brāhmaṇas and the Āraṇyakas, Vol. 2—Sanskrit Section. Pt. I : Agniṣṭoma with Pravargya.* Poona, Vaidik Sanshadhana Mandal, 1970, 23, 760, Rs. 40.00.

Rev : *VIJ*, IX (1), 1971, 206—8.

Vol. I., Eng. Section, in 2 parts published in 1958, 1963 ; Vol I of Skt. Section in 1958.

Deals with the basic Soma sacrifice, the Agniṣṭoma, together with the Ekādaśinī and the Agniṣṭoma-prāyaścittāni ; Gives mantra and Brāhmaṇa portions, followed by the relevant passages from the *Baudhāyanaśrautasūtra.*

93. KASHIKAR, Chintamani Ganesh. "Vedaśākhāmīmāṁsā". *Ṛṣikalpanyāsaḥ,* 1970, 16—20.

94. KEITH, A. B. (Ed.) *The Aitareya Āraṇyaka.* London, OUP, 1969, Rep., 390. 40.00.

Rev : *AP*, XLII (2), 1971, 87—88 ; *Bh. Vd.*, XXVIII (1—4), 1971, 33—34.

Uses the previous editions and 21 other mss. found in the India Office Library and the Library of the Royal Asiatic Soc., With English tr. ; with the text of the *Śāṅkhāyana Āraṇyaka*, edition based on two mss., one from Berlin and the other from the Bodleian Library at Oxford.

95. KEITH, Arthur Berriedale. *Rigveda Brahmanas : The Aitareya*

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and Kausitaki Brahmanas of the Rigveda. Delhi, Motilal, First Ind. Rep. Ed. 1971. XII—555.(The Harvard Ori. Ser., 25) 40.00.

96. KEITH, A. B. *Religion and Philosophy of the Veda and Upanishads.* (2 Vols.). Cambridge, 1970, Ref., 708 (Harvard Ori. Series, 31—32). DM 45.—; Motilal Banarsidas.

First printed in 1925.

97. KERALA, J. of the Kerala University. "Rājasūya-Prabandhaḥ". XVIII (1), 1970, 31—50.

98. KHAN, Md. Israil. "Ṛgvedika Sarasvatī Nadī". *NPP*, 76 (1—2), 2028 K. S., 84—91.

Proves Sarasvatī as the river flowing from Western India, especially from East Punjab and southern Rajasthan.

99. KHAN, Muhammad Israil. "Ṛgveda mẽ Sarasvatī kā mānasika rūpa". *Cintāmaṇi*, V (2), 1971, 248—252.

The adjectives such as *dhiyāvasuḥ, Codayitrī sūnṛtānām, Cetantī sumatīnām* etc. show her relation with intellect.

100. KRISHNA LAL. *Gṛhyamantra aur unakā viniyoga.* Delhi, National Publishing House, 1970, 512, 40.00.

Rev : *VIJ*, IX (2), 1971, 403—405 ; *ABORI*, LI (1—4), 1971, 271—272.

A text critical Study of the gṛhyamantras with their ritual application ; Traces the origin of the Gṛhyamantras ; More than half of the entire Gṛ. mantra material is not traceable to *Saṁhitās*, Brāhmaṇas, Śrautasūtras but belongs to the Gṛhya tradition ; possibility of the existence of some *Saṁhitās* which are now lost. The Gṛhyamantras with its Hindi tr. ; a brief account of the accomyanying rite ;

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original source of the mantras if any ; it's ritual application in other Vedic texts ; its variants ; the probable basis for its employment in the Gṛhya ritual.

In some cases, a slightest similarity of sounds between a rite and a mantra (irrespective of its meaning) worked for its ritual applications.

101. KURUKKAL, K. K. "The Vedic Yajña and the Purāṇic Tapas". *Añjali*, Felicitation Vol., 1970, 83—87.

Vedic sacrifice was often beyond the reach of the common man and promised the fruits to be enjoyed only in the life hereafter. The reference of tapas is found in *Nāsadīya Sūkta* and Atharvaveda (*Skambha* is said to have come into existence from Śrama and Tapasa. Tapas was not wide spread in Vedic period. Its connection with the cults of Munis and Brahmacharins shows that it must have played an important role in the pre-Vedic non-Aryan religious ideology. In the Vedic period it was suppressed but when the Brāhmanism of the Veda was superseded by popular Hinduism of the Epics and the Purāṇas it again attained importance. The traces of this revival of Tapas can be seen even in some Brāhmaṇas and Upaniṣads. Tapas is a mode of propitiating the god for winning his favour. One endowed with qualities derived from tapas is called a tapasvin. Tapasyā is closely connected with Yoga. The cult of tapas grew unpopular in the Purāṇic period.

102. KUSHAVAHA, Shivapujan Singh. "Ṛgveda ke Bhāṣya mē Śrī Sāyaṇācarya va Maharṣi Dayānandajī Kṛta Katipaya Yaugika arthō kā tulanātmaka digdarśana". *Vedavāṇī* 22 (5), 1970, 5—8. 22 (6), 1970, 15—18.

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103. LAL, Krishna. "Saṁhitāō mē Gaṇa Śabda". *JDSD*, I (1), 1971, 96—103.

In Saṁhitās the term 'gaṇa' is used mostly either for Maruts or for the group of men.

104. LAL, Krishna. "Sāvitrī from Saṁhitās to Gṛhyasūtras." *ABORI*, LII (1-4), 1971, 225—229.

"......the Sāvitrī—an insignificant verse in the beginning, gained popularity and ... its application started varying from ceremony to ceremony, though for the most time being related to the rites concerning intellect".

105. LAL, P. (Tr.). *The Mahānārāyaṇa Upaniṣad*, Calcutta Writers Workshop, 1971, 128, 35.00.

106. LAL, S. K. "A Note on Doṣāvastaḥ", *JOI*, XX (3), 1971, 205—207.

Tracing the original meaning of the compound Doṣāvastaḥ the author takes the word to mean "the dispeller of darkness", *Doṣā* from "*duṣ* with suffix -ā (Uṇādi 4.175), meaning evening or night and *Vastaḥ* from√Vas to shine (dispelling darkness)'.

107. LEBAIL, P. (comm.). *Six Upanishads majeures (Kena, Muṇḍaka, Isha, Katha, Aitareya, Prashna)*, Paris, 1971, 255. DM 18, 10.

With tr., notes and commentaries.

108. LOUIS, Renou *Vedic India* : *Classical India* Vol. 3. Delhi : Varanasi, Indological Book House, 1971 126, unpriced.

(Translated from the french by Phillo Sprott).

109. MACDONELL, A. A. *Vedic Reader for Students, Containing 30 hymns of the Rigveda in the original Saṁhitā and Pada texts. with transliteration trans., explanatory notes, intro.........Vocabulary.* Madras, 1970, Rep., 295, DM 4.50,

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110. MADHAVANANDA, Swami. *Bṛhadāraṇyaka Upaniṣad.* Calcutta, Advaita Ashram, 1970, 984. 14.00.

111. MAINKAR, T. G. *Ṛgveda-Kavi-Vimarśaḥ.* Delhi, Lalbahadur Shastri Kendriya Sanskrit Vidyapeetha, 1971, 4, 63 Rs. 3.00.

Lectures on Ṛgvedic Poets and their poetry.

112. MALAVIYA, Maya. "Magic in the Vedas". *JGJKSV* XXVII (3-4), 1971, 319—22.

The *Atharvaveda* is said to be the repository of magical incantations but in the other three Vedas, which are concerned with Śrauta sacrifices, the Ātharvaṇic concepts of Śānti, Puṣṭi and Abhicāra rites are not lacking. While dealing with Śrauta yāgas, the priests indulge in magical practices, which in nature and quality do not essentially differ from the Ātharvaṇic concepts of magic. It makes clear that the tradition of the *Av.* did not come out from a quite distinct stratum of the society.

Vedic magic relies upon worship but exerts power even over the gods and can bring directly the desired things without the intervention of the gods. The Vedic magic was as a way of life to the Vedic people to obtain material happiness and these practices formed the religion of the common man.

113. MANU, *Manusmṛtiḥ (Sanskrit).* Varanasi Chowkhambha nan. Ser., 1970, 40, 766.

With Kullūka Bhaṭṭ's Manvarthamuktāvali (Code of traditional Hindu social and religious law).

114. MEHENDALE, M. A. "Sahasaḥ Svajaḥ in the Aitareya Brāhmaṇa, 13.2 (Pañcikā 3.26)." *BSOAS*, XXXIV (2), 1971, 376-379.

A note ; insists on reading the text as without the Visarga—*Sahasa Svajaḥ* or *Sahasasvajaḥ*.

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115. MEHENDALE, M. A. "Vāruṇī" *Añjali*, Univ. of Ceylon, 1970, 102—104.

Explains the relationship of Vāruṇī with Varuṇa ; the intimate relation of barley as a sacrificial material with Varuṇa as the deity which receives the offering ; rice and barley as the chief ingredients in preparing Surā ; the name Vāruṇī given later on to the wine prepared with the flour of Śāli grains and the Punarnavā plant ; use of the old name Vāruṇī to any kind of Surā (wine) not necessarily to that prepared from *yava*; reference of *Viṣṇu Purāṇa* 5.25. 1-6 to Vāruṇī as a kind of wine produced from a Kadamba tree at the instance of Varuṇa.

116. MIMAMSAKA, Yudhistira. *Mādhyandina-Saṁhitāyāḥ-Padapāṭhaḥ (with various Readings)*. Ramalal Kapur Trust, Hariyana, 1971, 650, 15.00.

117. MIMAMSAKA, Yudhisthir. "Yajuṣām Śaukalyakārṣṇya-Vivekaḥ" *Ṛṣikalpanyāsaḥ* 1970, 40-43.

On the division of the Yajurveda as Black and White.

118. MIMAMSAK, Yudhishthir. "Veda Kā Saṅkṣipta paricaya" *Vedavāṇī* 23 (11), 1971, 3-11.

119. MIMAMSAKA, Yudhisthir. *Kyā Yajurveda mē Brāhmaṇa Kā Sammiśraṇa hai ? Vedavāṇī* XXIV (2) 1971. 6—11

120. MISHRA, B. P. "Mythological Importance in the Yajurveda", *JAIH*, III (1—2), 1969—1970, 279.

A Seminar at *CAS. Gaṇapati in the RV*. as an epithet of Indra and Brahmaṇaspati ; In Vājasaneyi Saṁhitā mentioned along with Priyapati and Nidhipati ; in Rudrādhyāya with senānī, in Maitrāyanī Saṁhitā appears with elephant's head ; Elephant's head of Gaṇeśa due to

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the demoniac characteristics of Rudra-Śiva with whom he was associated ; Priyapati is Kāmadeva.

121. MISHRA, B. P. "Dadhica and Dadhyañc" *JAIH*, III (1—2), 1969—1970, 276.

A Seminar as *CAS*. The historical development of the story of Dadhīca ; germ of the story in the *RV*.

122. MISHRA, Yadunandana. *Veda-Sañcayana (collection of Vedic hymns)*. Varanasi, 1970, 38, 132 (Vidyabhavan Skt. Granthamala, 157). DM 8.—

Tr. into Hindi.

123. MODAK, B. R. "The Veda-Vrata", *IA*, V (1), 1971, 35—37.

'*Veda-Vrata*'—a vrata described in detail in the "uttama paṭala", the 46th *Pariśiṣṭa*, relating to the Atharvaveda.

124. MYLIUS, Klaus. "Zur absoluten Datierung der mittelvedischen literatur." *NIK*, 1971, 421—31.

Places Middle Vedic literature at about 800 B. C.

125. NAVATHE, P. D. "Two Anomalous cases in the Padapāṭha of the Ṛgveda" *JUP*, 33, 1970, 9—12.

126. OERTEL, Hanns. "On Some Genitival constructions in Vedic Prose", *Ṛṣikalpanyāsaḥ*, 1970, 80—89.

127. OJHA, Radhakant. "Agni—Eka Vaidika Viśleṣaṇa" *Prajñā*, 15 (2), 1970, 184—187.

128. OLDENBERG, H. *Die Religion des Veda*. Darmstadt, 1970, Rep., 618, DM 89.40.

129. OLDENBERG, H. *Ṛgveda Textkritische und exegetische Noten* 1—10 Buch. Berlin, 1970, Rep, 445. 395. Gesellschaft der Wissenschaften Zu Gottingen, Phil-Hist. Kl., N. F. 11 u. 13, II, DM 180.—

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130. PALIHAWADANA, M. "A New Approach to the Interpretation of Ṛgvedic Ari" *Añjali*, Univ. of Ceylon, 1970, 88—96.

> "………it is best not to translate the word *Ari* which seems to take us back to vanished institutions of early Aryan tribal life, the fate of some of which was probably sealed by the very tribal integration referred to above. Classical Sanskrit does not understand the word in the same way as it was understood in Vedic times because at a later age the cultural 'roots' of this usage were not alive. As a matter of fact, the post-Vedic sense of the word (i. e. enemy) only tends to confuse us when we attempt to understand its usage in the Ṛgvedic hymns."

131. PANDEYA, Srichandra. "Ṛgveda mẽ Uṣā kā Vaijñānika Svarūpa". *Prajñā*. 15 (2), 1970, 6—14.

132. PANDEY, Umesh Chandra. *Āpastamba-gṛhya-Sūtram* with 'anākulā' and 'tātparya-darśana' Commentaries. Chowkhamba, 25.00.

With Hindi tr. and intro.

133. PANDIT, M. P. *Aditi and other Vedic deities*, Pondicherry, Dipti, 1970, 129, 7.00.

134. PANT, M. B. *Dīrghatamasa āṇi Sūrya*, Poona, Sangama Press, 130, 10.00.

Rev. *ABORI*, LI (1-4), 1971, 273.

Interpretation of the *Rv*. I. 140, 141 in the light of modern astrophysics ; the hymns reveal the nature of the sun, the upheavals on its surface, the sun spots, etc.

135. PARPOLA, Asko. *The Śrautasūtras of Lāṭyāyana and Drāhyāyaṇa and their commentaries*. Commentationes Humanarum Litterarum. Societas Scientiarum Fennica, 1969, Vol. 43 (2).

Rev : *JAOS*, XCI (4), 1971, 543.

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136. PATHAR, Viraswami. *Gayatri*, Tiruchirapalli, 1971, XX, 163, Rs. 3.00.

On the meaning and spiritual significance of the Vedic hymn 'Gāyatrī.'

137. PATYAL, Hukam Chand. "*Text-Critical Notes on the Vaitāna Śrauta Sūtra I-X*" *ABORI*, LI (1—4), 1971, 123—134.

138. PATYAL, Hukam Chand. "Remarks on the New Edition of Kauṣītaki Brāhmaṇa. *JOI*, XX (2), 1070, 102—114.

Examines thoroughly the new edition of *KB*, edited by E. R. Sreekrishna Sarma and points out its weak and strong points.

139. PRABHAKAR, C. L. "On the Names of the Yajurveda. *Bh. Vd.*, XXVIII (1—4), 1971, 64—68.

Śukla Yajurveda and Kṛṣṇa Yajurveda; Brahma and Āditya; Taittirīya and Āyātayāma; Tāmasa and Sāttvika; lack of a definit system in the treatment of the subject matter and a mixture of mantra brāhmaṇa portion in Kṛṣṇa Yajurveda ; in Yajurveda, a defined and methodical order; many factors responsible for the names.

140. PRABHAKAR, C. L. "Rudra in the Yajurveda". *QJMS*, LIX (1-4), 1971, 1—8.

141. PRAHLAD, Kumar. "Ṛgvede Punaruktavadābhāsaḥ" *JDSD*, I (1), 1971, 86—95,

142. RAHURKAR, Vasanta Gajanan. "Vedavedottaravāṅmaye Agastyarṣiḥ", *Ṛṣikalpanyāsaḥ* 1970, 77—80.

143. RAHURKAR, V. G. "Apropos the Ṛgveda V 40.",*UMCV*, 1970, 511—16.

144. RAYAPATI, Jacob Purnachandra Rao. *Early American*

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Interest in Vedic Literature and Vedantic Philosophy. Pennsylvania, 1970, 214, (DAI 32 (July 1971): 397-A; UM 71—19, 275.

Throws light on the Period 1800.1842.

145. RAJGOPALACHARI, C. Īśāvāsyopaniṣad, *BJ*, XVII (10) 1970, 31—33.

146. SARASWATI, Hariharanand. *Vedasvarūpa-Vimarśaḥ*. Calcutta, 1970, 4+448, 7.00.

147. SASTRI, Amaranath. "Aghnyāvivecanam", *Ṛṣikalpanyāsaḥ* 81—83.

148. SASTRI, Amaranath. "Ṛtavyākhyānam" *VS*, VII (1-2), 1969-70, 18—22.

149. SASTRI, Jagatkumar. *Brahmacarya-Pradīpa ; Pavitra Atharvaveda ke Brahmacarya Sūkta kā Svādhyāya*. Delhi, Madhur Prak., 1970, 166. 4.00.

On Brahmacarya in Hinduism ; comm. on a hymn from *Av*., from the view point of Āryasamāja ; with Vedic text.

150. SASTRI, Jagadish Lal (Ed.) *Vājasaneyi-Mādhyandina-Śuklayajurveda-Saṁhitā*. (Srīmad-Uvaṭacāryaviracitamantra-Bhāṣyeṇa Srī Mahīdharācārya-kṛta Vedadīpabhāṣyeṇa ca samanvitā), Delhi, Motilal, 1971, 2, 610, 18, 16. 35.00.

YV. with comms. of Uvaṭa and Mahīdhara.

151. SASTRI, Ramakant. *Vaidika Vāṅmaya kā itihāsa*. Varanasi, Chowkhamba Vidyabhavan, 1970, 6, 128. (VBh Rashtra bhasha Granthamala, 137). 4.00.

152. SASTRI, Ramgopal. "Purūravā Aur Urvaśī kā Ākhyāna". *Vedavāṇī*, XXIV (3), 1971, 3—7.

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153. SASTRI, Ramgopal. "Trita kā Ākhyāna". *Vedavāṇī*, XXIV (4), 1971, 10—15.

154. SASTRI, Shivnarayan. *Nirukta Mīmāṁsā*. (Hindi) Varanasi, Indological Book House, 1970, 12 ; 475 Rs. 25,00

JDSD, I (1), 1971, 155—157.

(A critical Study of Yāska's Nirukta, an ancient treatise on Vedic Philology).

155. SASTRI, Shukdeva. "Vedānāmapauruṣeyatvam" *Ṛṣi-kalpanyāsaḥ*, 1970, 1—3.

The Vedas are *Apauruṣeya* and are Svataḥpramāṇa like the Sun.

156. SASTRI, T. V. K. *Ṛgveda Saṁhitā*. (*V. I*). Pondichery, Shri Aurobindo Ashram, 1970, 121. 15.00.

157. SASTRI, Vaidyanath. "Vaidikam Vāgvijñānam". *Ṛṣi-kalpanyāsaḥ*, 1970, 62—68.

On the Vāk in the Vedas.

158. SCHMIDT, Hanns-Peter. *Bṛhaspati und Indra*. Wiesbaden, Otto Harrassowitz, 1968, VIII—260. DM 44.—

Rev : *ZDMG*, 121 (1), 1971, 207—208.

159. SCHROEDER, Leopold V. (Ed.) *Maitrāyaṇī Saṁhitā*. Die Saṁhita der Maitrāyaṇīya Śākhā (1—4), Wiesbaden, Franz Steiner Verlag GmbH, Buch 1 Rep. 1970, XLXI, 178, DM 48 ; Buch 2, Rep. 1971, XV 169, DM 34,— ; Buch 3 and 4 in 1 band, Rep, 1972, XVI, 506 DM 96,—

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Rev: *JAOS*, 95 (1), 1975, 140—141.

160. SCHROEDER, Leopold V. (Ed.) *Kāṭhaka : Die Saṁhitā der Kaṭha Śākhā*, Wiesbaden, Franz Steiner Verlag GmbH, Buch 1, Rep, 1970, XIV, 325, DM 58,— ; Buch 2, Rep. 1971, VI, 193 DM 34,— Buch 3—4, in 1 Band, Rep, 1972, XIV, 454 DM 68,—

Rev : *CAJ*, XV (3), 1971, 239 ; *JAOS*, 91 (4), 1971, 552.

161. SHARMA, B.R. Ed. *Pañcavidhasūtra and Mātrālakṣaṇa*. Tirupati, K. S. V., 1970. 166. 7.00.

Rev. *VIJ*, IX (2), 1971, 405—7.

Deals with bhaktis, Viz., prastāva, udgītha, *Pratihāra Upadrava* and *nidhana* sung by three Sāman Chanters, Prastotṛ, Udgātṛ. Pratihartṛ. *Mātrālakṣaṇa* deals with the *mātrās* of hrasva, dīrgha, pluta, Vṛddhi in the Sāmagāna.

162. SHARMA, B. R. "A Brief Note on the Sāmavidhāna Brāhmaṇa". *IA*, V (2), 1971, 103—107.

"......the Tradition of the Sāmavidhi is separate from and independent of the Sāmaveda Sampradāya-paramparā. This is a manual compiled by the priests as an authentic guide for performing rituals. Therefore *SVB* .... might have been a book common to all Śākhās, not, necessarily to the *Kauthuma* alone. The internal evidence, the subject matter, the Sāman-s prescribed for various rites, besides a separate lineage of Ṛṣis through whom this Knowledge came down, clearly upholds this view."

163. SHARMA, Bellikoth Ramachandra (Ed.) *Gāyatra*

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Vidhānasūtra of Śuṅga with an anonymous Commentary. Hoshiarpur, Vishveshvaranand Institute, 1971, XVIII, 32, index, (V, I. Ser. No. 52).

An ancillary work of Sāman literature; deals with the rules relating to the chant of Gāyatra Sāman (based on *Gāyatra* metre); treats the svaras, stobhas, mātrās and Vocalic changes of each bhakti of Gāyatra Sāman and the manner of its recitation.

164. SHARMA, E. R. Srikrishna. (Ed.)*Kauṣītaki Brāhmaṇa*. Wiesbaden, Franz Steiner Verlag GMBh, 1968. XVII, 210. (supplement 9, 1.) DM 86.

Rev. *WZKSAIPh* XIV, 1970. 212; *JAOS*, 91 (1), 1971, 153—54.

Based on several Mss. especially from Kerala.

165. SHARMA., Krishna Lal. *Vaidika Sāhitya mẽ Śakuna Evaṁ Adbhuta Ghaṭanāyẽ* (*Omens, Portents and Prodigies in Vedic literature*) Saharanpur, Sugam Prak., Jawahar Park, 1970, 6, 6, 4, 327, (1), X, 8, 3. (3). 25.00.

Rev. *VIJ*, IX (2), 1971, 430—432.

A study of Vedic Omenology with its Indo-European and Indo-Iranian counterparts and with its later developments found in the Epics and Kāvyas, in the works on Jyotiṣa, Arthaśāstra and Āyurveda.

166. SHARMA, Umesh Chandra. "A note on Śakti Vāsiṣṭha". *Ṛṣikalpanyāsaḥ*, 1970, 81—48.

167. SHARMA, Umesh Chandra. "Viśvāmitra in the Brāhmaṇa Texts". *JUP*, 35, 1970, 39—45.

168. SHARMA, U. C. "Madhucchandas Vaiśvāmitra" *ŚPP*, X (1), 1970, 15—24.

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169. SHUKLA, K. S. "Ṣaḍviṁśa Brāhmaṇa—A Study" *ŚPP*, XI (2), 1971, 31—37.

170. SHUKLA, Ram Govind (Ed): *Vedasvarūpa-Vimarśaḥ*. Calcutta, Hariharanand Saraswati. 1970, 4+418. 700.

171. SHUKLA, S. N. "The Concept of Ṣaḍurvīḥ in the Vedic Literature. *IPhC*, XV (1), 1970, 10—12.

172. SHUKLA, Siddhanath. "Ṛgvedic 'Ahi' aur Avestan 'aji", *ŚP* XXI (4), 1970, 30—40.

173. SHUKLA, Siddhanath. "Root Viṣ in the Ṛgveda" *Ṛṣikalpanyāsaḥ*, 1970, 70—79.

174. SHUKLA, Siddh Nath. Concept of Mystic Vyāhṛtis in the Veda." *IPhC* XVI (4), 1971, 286—300.

175 SINGH, Sarva Daman. *Ancient Indian Warfare with special reference to the Vedic Period*. Leiden, 1965, 203. 25,—Gld.

Rev : *ZDMG*, 121 (1), 1971 205.

176. SINHA. Amaldhari. Ṛgveda Śākhāvimarśa" 1970, XVI (1), *Prajñā*, 74—84.

The Śāṅkhāyana and Āśvalāyana both have differenees with *Śākala* and *Bāṣkala* Śākhās.

177. SONTAKEE, N. S. and T. N. Dharmadhikari. (Ed.) *Taittirīya Saṁhitā, with the Padapāṭha and the commentaries of Bhaṭṭa Bhāskara Miśra* and Sāyaṇācārya. Poona, Vedic Sanshodhan Mandal, 1970, XXI, 667. Rs. 40.(0.

Rev : *VIJ*, IX (1), 1971, 203—205.

178. SRIVASTAVA, Chandra Prakash "Food and Drinks in Early Upanishads", *SH* XIII, 1970, 16—21.

CC-0. Ganga Nath Jha Campus. Central Sanskrit Uni. Digitized by Sri Muthulakshmi Research Academy

179. SUBRAHMANIYAN, N. Vedic Sacrifices in Tamilaham in the Sangam Age". *Raghavan F. V.*, 1971, 177—179.

There were many kings in the Sangam age who built numerous Vedic sacrificial halls and performed the Rājasūya, Aśvamedha and various other Vedic sacrifices.

180. SURYAKANTA, *Ṛktantram*. Delhi, Meharchand Lachhman Das, 1970, 101,61,15,69,13,8 Rs. 40.00.

181. SWAMI, Bharati Krishna Tirthaji. *Vedic Mathematics or Sixteen Simple Mathematical Formulae of the Vedas*. Delhi, Motilal, 1970, 406. 34.00.

182. THITE, Ganesh Umakant. "Henoritualism of the Brāhmaṇa texts." *JUP*, 33, 1970, 23—36.

183. THITE, Ganesh Umakanta "Pāṅkta Yajña", *Ṛṣikalpanyāsaḥ*, 1970, 22—29.

(1) "Sacrifice is a well-measured activity and five is one of its main measurements which is implied by the expression Pāṅkta (fivefold) *Yajña*".

(2) Various explanations of the *pāṅkta*; five kinds of Sacrifices according to Aitareya Āraṇyaka II. 3.3 and T. B. II. 3.6. 1.ff, namely Agnihotra, Darśapūrṇamāsas, Cāturmāsyas, Paśu, and Soma.

(3) Fivefold domestic sacrifices—Bhūtayajña, manuṣya yajña, Devayajña, Pitṛyajña, Brahmayajña.

184. TILAKASIRI, J. "Imagery in Vedic Mythology." *Ar. Or.* 39 (1), 71, 76—83.

Examines the early Vedic theories of cosmology and cosmogony particularly the function of analogy in the shaping of creationist myths and discusses the uses of imagery under various types of analogy with particular reference to the Vedic Mytho-poetical symbolism in the

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evolution of poetical and religious imagery in Sanskrit literature.

185. UDASIN, Swami Gangeshwarananda. *Vedopadeśa-Candrikā* Delhi, dharmartha Trust, Karol Bagh, dist : Udasina Skt. Maha-Vidyalaya, Varanasi, 1969, 26, 472.

Throws light on the message of the Vedic legends.

186. URSEKAR, H. S. "The sun in the Ṛgveda". *Bh. Vd.* XXVIII (1—4), 1971, 55—63.

The existence of the Sun-Cult even in the Indo-European period ; The Sun as Sūrya, Savitṛ, Mitra, Pūṣan and Viṣṇu (Solar deities) ; the sun born out of the eye of the Primordial Being ; gives light, heat, removes reptile poison, cures heart diseases & anaemia, prolongs life ; called as a flying hawk or a red bird with strong wings, the white horse and the spotted bull.

187. VARENNE, Jean. *Devī Upaniṣad.* Paris, Adrien Maisonneuve 1971, 22 (Les Upanishad, 19). FF 12.00

188. VARENNE, J. (Tr.) *Upanishads du Yoga.* Paris, 1971, 175 (Connaissance de l' Orient, Serie indienne). D.M. 18.

189. VELKAR, N. A. "The Nature of Upāsanā in Upaniṣads" *JUB*, XD (76), 1971, 27—35.

Holds that "Upāsanā in the Upaniṣads though contemplative in nature, shows many traces of 'Bhakti' that has blossomed in the later period."

190. VENKATASUBBIAH, A. *Vedic Studies.* Vol. II. Madras, The Adyar Lib. and Res. Centre, 1968, IX, 283. (Ad. Lib. Ser. 98).

Rev. *ZDMG*, 121 (1), 1971, 205—206; *JAOS*, 90, (2), 1970, 413.

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191. VIDYAMARTAND, Dharmadeva. "Vedānāṁ Vaiśiṣṭyam teṣām sphūrtidāyakaḥ Sārvabhauma—Sandeśaśca" *Ṛṣikalpanyāsaḥ* 1970, 5—25.

Special features are—Sarvopādeyatva; Dharmavijñāna—Sāmanjasya, Vishvabandhuttva; Sanghaṭana, Aikya. Nirbhayatva; Yajñamaya Jīvana.

192. VIDYARTHI, Ramanivasa. *Ṛṣiyō Kī Chāyā mē.* Varanasi, Vishvavidyalaya Publication, 1971, 381, 6.00.

193. VISHVA BANDHU, "Vaidika Saṅkalpa-Sandhyā, Hoshiarpur, Vishveshvarananda Vaidika Shodha Sansthana, 1970, 26. (Nityānanda Vishva Grantha-Mālā, Grantha 8) (Vishva-Sansthāna Prakashana 491) 1—50.

On the Hindu daily ritual of repitition of selected Vedic hymns for development of will-power and physical mental health.

194. VISWAMITRA, D. *Vedō Kā Svarūpa.* Ā. Pra. Sabhā Varanasi, (Dist. Racana Prakashana, Allahabad) 1970, 269. 20,00.

A collection of articles on Vedic literature.

195. WASSON, R. Gordon. *Soma—Divine Mus room of Immortalily.* New York, A Helen and Kurt Wolff Book—Harcourt, Brace and World, 1968, XIV, 384. XXII pls. 10 ills, 4 maps etc.

Rev: *EW* XXI (3—4), 1971, 388—392 ; *JAOS*, 91 (2), 1971, 346—47.

Holds that Soma was the juice of the fly-agaric, *Amanita muscaria* in the Ṛgvedic times. The Aryans brought the cult of the fly-agaric to India from the north but here it was lost and replaced by substitutes while among certain tribes of Siberia, it has survived till recent times. Like

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Soma, the mushroom shines brilliantly, grows in the mountains, has no roots, leaves, blossoms or seed and can not be cultivated.

196. WHITNEY, W. D. *Atharvaveda*, (Vol. I–II) Delhi, Motilal Banarsidas, 1971, rep., 80.00.

197. YOGI, Satyabhushana. *Veda Samullāsa*. Delhi, Motilal, 1971, 18.00.

With text and Hindi English Comm.

EPICS AND PURANAS

198. AGRAWAL, Nirmala. "Rāmāyaṇa kā aitihāsika ādhāra.' *VJ*, XX (1–2), 1971, 113–15, 112.

199. AIYENGAR, T. K. Gopalaswamy. "Bhāskar on the Gītā.". *Gītā Samīkṣā*, 1971, 71—64.

200. AIYER, V. V. S. "Kamban's Bharata". *BJ*, XVII (18), 1971, 44—46.

201. APPASAMY, A. J. "The Bhagvad Gītā." *Gītā Samīkṣā*, 1971, 121—130.

202. ARORA, R. K. "The Magas Sun-Worship and the Bhaviṣya Purāṇa." *Purāṇam*, XIII (1), 1971, 47—76.

The Magas—the priests of the Iranians--settled in various places in India and contributed their Sun-Worship, their beliefs, their science of astronomy and astrology to the Indian religion. Bhaviṣya Purāṇa represents the Indo-Iranian cultural synthesis.

203. ARORA, U. P. "The Gaṅgā-Śāntanu Legend." *JGJKSV*. XXVII (3—4), 1971, 9—19.

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Gives an anthropological explanation of the legend as compared to similar motifs found in Greek Folk Tales.

204. ATHAVALE, Ananta Damoder. *Mahābhāratāce Vāstavadarśana; ākṣepāñcyā saṁdarbhāt.* Pune, Continental Bk. Service, 1970, 284. Rs. 15.00

205. ATREYA, V. Svaminatha. *Śrī Śivarahasyam* Aṁśa III. Thanjavur, T.M.S.S.M. Library, (Tanjore Saraswati Mahal Series No. 135) 1971, 777, Rs. 40.00.

206. AUROBINDO, Sri. *Essays on the Gita.* Pondicherry, Sri Aurobindo Bks. Dist. Agency, 1970, Rep. 20.00.

207. BADASUVALA, Virendra Kumar. "Rāmāyaṇa kālīna yuddhapraṇālī". *VJ*, XX (1—2), 1971, 135—39, 142.

208. BAHM, Archie J. *The Bhagavad Gītā or the Wisdom of Krishna.* Bombay, Somaiya Pubs., 1970, 178. 18.00.

Rev : *AP*, XLII (5), 1971, 224—25.

209. BANERJI, Suresh Chandra. *Smṛti Material in the Mahābhārata.* (Vol. I Text). Calcutta, S. C. Banerji, 1972, V, 584, IV, 15.00.

Collects materials on the Dharma and Artha, particularly from the *Śāntiparvan* and the *Anuśāsanaparvan* ; appendices including concordances of the *Mahābhārata* passages, quoted in the *Smṛtinibandhas*, and of verses common to the present Smṛti anthology and the *Manusmṛti*.

210. BAPAT, G. V. "Vālmīki's Ideas on Medical Aid to the Wounded Soldiers". *ŚPP*, X (2), 1970, 1—10.

Refers to medical men, their knowledge, location, names of medical plants and medical treatment.

211. BEDEKAR, V. M. "The Story of Saṁvaraṇa and Tapati in the Mahābhārata and Vāmana-Purāṇa : A Comparative Study". *Purāṇa*, XII (1), 1970, 12—32.

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(1) the occasion for the story (2) the early life of Saṁvaraṇa and Tapatī (3) meeting of Saṁvaraṇa and Tapatī; (4) the lover's courtship and parting (5) Saṁvaraṇa in lovelorn condition (6) the mediation of Vasiṣṭha (7) Vasiṣṭha's return with Tapatī and the meeting of Tapti and Saṁvaraṇa : (8) Saṁvaraṇa's marriage with Tapatī (9) Saṁvaraṇa's kingdom visited by calamities during his absence from the capital. His return to the capital (10) The birth of Kuru (11) Conclusion.

The *Mbh.* version describes the physical characteristics of women. In *Vāman Purāṇa* Tapatī describes the physical characteristics of her lover very beautifully rarely found in early Skt. Epic and Purāṇic literature. So the author concludes that the version of the story in the *Mbh.* is older than that in the Vāmana Purāṇa.

212. BETAI, Ramesh S. *Gita and Gandhiji.* Ahmedabad, Gujarata Vidyapith, 1970, 293, (Gujarat Vidhyapith Samshodhan Sherni-3), unpriced.

213. BHAKTIVEDANTA, A. C. *Śrīmadbhāgavatam of Kṛṣṇa Dvaipāyana Vyasa.* (pt. 2. ch 8-12). Iskcon Press, New York. 1970, VIII, 375—660, pls 13.

Prayers by Kuntī and Parīkṣita; passing away of Bhīṣmadeva in the presence of Lord Kṛṣṇa ; Departure of Lord Kṛṣṇa for Dwarika; Lord Kṛṣṇa's entrance into Dwarka ; birth of emperor Parīkṣita.

214. BHANDARKAR, R. G. "Allusions to Kṛṣṇa in Patañjali's Mahābhāṣya". *IA*, III, 1971, Rep., 14.

215. BHARGAVA, Purushottam Lal. "Maharṣi Vālmīki ; Jīvan aur kṛtitva". *VJ*, XX (1—2), 1971, 11—13.

216. BHATTARCHARYA, Sudhisankar. *Imagery in the Mahabharata : Inflence on later Sanskrit literature.* Calcutta, Sanskrit Pustak Bhandar, 1971, XII, 174 Rs. 15.00.

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(Thesis accepted for the award of the degree of Doctor of Philosophy by Jadavpur University).

217. BIARDEAU, Madelein. "The Story of Arjuna Kārtavīrya without Reconstruction". *Purāṇam,* XII (2), 1970, 286—303.

The different recensions of the plot of the *Mahābhārata* have its own significance and hence one should search out the meaning of each versions rather than to try to reconstruct one text out of the existing many.

"One of the main difficulties of a critical edition is that it cannot easily succeed in eliminating all discrepancies between different versions of the same story because, sometimes, we find utterly irreconcilable versions inside the same recension of the text and possibly in the very same manuscript............If one believes that only one text should be accepted as correct at any one time, it becomes even more impossible to accept a contradiction between two accounts of what appears to be fundamentally the same story. Kārtavīrya's story seems to offer just such a conflict and it is interesting to know whether one version should simply be discarded as absurd or whether some coherent meaning could be arrived at by facing the contradiction".

218. BROCKINGTON, J. L. "Stereotyped Expressions in the Rāmāyaṇa". *JAOS,* 90 (2), 1970, 210—227.

"Thus stereotyped expressions of all kinds are common and form a significant proportion of the total bulk of the *Rāmāyaṇa*, for some degree of repitition of material found elsewhere in the work or in the Mahābhārata occurs in about one third of all Śloka stanzas...........The parallels with the Mahābhārata and the considerable body of

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proverbial material demonstrate the extent of the corpus of traditional material available to the author. However it is clear from the style, and indeed the subject matter as well, that the *Rāmāyaṇa* is the work of a conscious artist who nevertheless worked within the limits, and in the spirit, of a living epic tradition". (p. 227).

219. BULKE, Father Kamil. *Ramakatha.* (beginning and development). Prayag, Hindi Parishad Prakashan, Prayag Vishvavidyalaya, 1971, Rep., 815. Rs. 30.00

220. CHAKRABERTY, Chandra. *An Ethnic Interpretation of Paurāṇik Personages.* Calcutta, Firma K. L. Mukhopadhyay, 1971, Rs. 10.00.

Tries to identify some proper names from classic Indic literature through evidence drawn from Indo-European philology.

221. CHAKRAVARTI, Sahdev. "Vālmīki Rāmāyaṇa mẽ bhāgya aur Pariśrama-mīmāṁsā". *VJ*, XX (6), 1971, 33—35.

222. CHAMPAKABHAI, Pramanand Swarup. *Prem Yoga : Discourses on Geeta : Ch. XV and Three more Discourses.* Bombay, Shri Paramananda Prakashan Mandir, 1970, 175, Rs. 4.00

Rev : *AP*, XLII (10), 1971, 470.

Includes three other discourses by Paramanandaji.

223. CHANDRA PRABHA. "A Study of the Sāḷuvābhyudaya Mahākāvya". *JDSUD*, I (1), 1971, 49—57.

A historical Mahākāvya composed by Rājanāth Ḍiṇḍim.

224. CHANDRASEKHARAN, K. "The Gītā as interpreted by Mahātmā Gandhi". *Gītā Samīkṣā*, 149—59.

225. CHARLA, Krishnakanta. "Rāmāyaṇakālīna Rājanītika ārthika aur Sāmājika sthiti". *VJ*, XX (—2), 1971, 96—100.

226. CHATTERJEE, Asim Kumar. *A Note on Parīkṣit And Janamejaya.* *JOI*, XXI (2), 1971, 66—70.

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Holds "that.........Parīkṣit and Janamejaya of the Vedic texts were actually earlier kings of the Lunar dynasty bearing the same names, and if we regard them as historical personalities, we have to forget for good the theory of Āryan immigration to India in the middle of the second Millennium B. C."

227. CHATTERJEE, A. K. "Pauṇḍra Vāsudeva". *JAIH*, III (1-2), 1969-70, 282—283.

A Seminar at *CAS*.

An important religious and political rival of the Vṛṣṇi hero Kṛṣṇa Vāsudeva whom the latter could not kill.

228. CHATTERJEE, Asim Kumar. "King Yayāti in the Epics and the Purāṇas." *VIJ*, IX (1), 1971, 58—61.

229. CHATTERJEE, Asim Kumar. "Oedipus Complex and a story in the Brahma Purāṇa." *JAIH* III, (1-2), 1969-70, 251.

A seminar at the Centre of Advanced Study.

Reference of a legend of incest in Ch. 92 of the Brahma Purāṇa ; a widow named Mahī unknowingly developes relations with his own son parallel to the Greek legend of King Oedipus.

Prof. D. C. Sircar refers to a similar story in *Bodhisatvāvadānakalpalatā*.

230. CHATTERJEE, Asim Kumar. "Some Problems regarding the Date of the Rāmāyaṇa". *JAIH*, III (1-2), 1962-70, 276—277.

A Seminar at *CAS*.

Books II—IV of the *Rāmāyaṇa* are composed before the *Mahābhārata*.

231. CHATTERJEE, Asim Kumar. "Position of Śūdras in the Epics" *Bh.Vd.*, XXIX (1-4), 1972 (1969), 27—30.

"The poets of earlier sections of the epics had faith in the unconquerable spirit of man that transcends all artificial

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boundaries of caste and creed............There is reason to believe that inspite of the narrowness and pusillanimity of the Sūtra and Smṛti writers, who were invariably bigoted Brahmins, the social life of pre-christian India was based on the principles of love, tolerance and justice". (p. 30).

232. CHATTERJEE, Asoka. "Vāmana-Purāṇa and Samaya-Pradīpa." *Purāṇam*, XII (1), 1970, 147—148.

233. CHATTERJEE, Asoke. *Padma-Purāṇa—A study*. Calcutta, Sanskrit College, 1967, XVIII, 268 ; 20.00.

Rev : *Purāṇam*, XIII (1), 1971, 84.

Deals with the textual problems.

234. CHATTERJEE, N. B. "Saga of Ramayana—and its influence." *BJ*, XVII (18), 1971, 51—56.

235. CHATURVEDI, Giridhar Sarma. *Purāṇa Pariśīlana*, Patna, Bihar Rashtrabhasha Parishad, 1970, 6, 510, 20.00.

On the Purāṇas.

236. CHATURVEDI, Harish Kumar. "Rāmāyaṇa in Asia." *Vivekananda Comm. Vol.*, 1970, 181—188.

Rāmāyaṇa—the bible of the east ; Rāmakathā in China, Indonesia, Cambodia, Thailand; Rāmakīrti—the Thai Rāmāyaṇa.

237. CHAVARA, Bahadur Chanda. "Sumitrā kā Vyaktitva." *VJ*, XX (1-2), 1971, 83—85.

238. CHETIA, Gopal Chandra. "Asamiyā Sāhitya mẽ Mahābhārata." *Samanvaya*, XII (12), 1970-71, 27—28.

239. CHURCH, Cornelia Dimmitt. *The Yuga Story : A Myth of the Four Ages of the World as found in the Purāṇas*. Syracuse Univ., 1970, order no. 71—10, 900, 225

Abstract : *DAI*, XXXI (11), 1071, 6145—A.

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The Yuga story as a creation myth is found in early Skt. Literature in which four ages of diminishing length and virtue succeed one another in an endlessly repeating round of creation and dissolution. Four versions of this story are found in the Purāṇas. The author studies the Yuga story in the context of its own tradition and concludes that in every myth there are four categories of thought—cosmological, historical, mythological and psychological and that every myth will have its own unique thought style to be found as a metaphor or motif in each of the above four categories.

240. COOMARASWAMY, Ananda K. *Yaksas.* New Delhi, Munshiram Manohar Lal, 1971, 135, 73 ills, 75.00.

About Yakṣas and Yakṣis, their origin and development from the conceptual, mythological and iconographical points of view, based on literary and monumental sources. Shows that this non-and pre-Aryan 'animistic concept originated and mixed with the Hindu, Buddhist and Jaina religious systems so much so that the concept of Yakṣattva was closely related with the concept of reincarnation'. The word Yakṣa, is first found in Jaiminīya Brāhmaṇa meaning, wondrous thing ; often mentioned in the Epics, Buddhist and Jaina works and even in sculptures. The author traces a kind of bhakti cult related with Yakṣas on the basis of the Yakṣa Caityas, the offerings to the Yakṣas and concludes that the Yakṣa worship corresponds with those of other Bhakti religions.

241. DANGE, S. A. "Mahābhārata mẽ garta-Saṅketa." *VJ*, 1970, 27—29.

242. DANGE, Sadashiv A. *Legends in the Mahābhārata*, Motilal, 1969, XXXVIII, 385, 35.00.

Rev : *JUB*, XL (76), 1971, 252—255 ; *VIJ*, IX (2), 1971, 415—416.

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Originally Garuḍa was distinct from Vedic Suparṇa, hailed probably from a pre-Aryan socio-religious system. The legend of the churning of the ocean have its roots in the Vedic literature—in the sacrificial ritual of the pressing of Soma. Select folktales classified under various heads are also dealt with.

243. DANGE, S. A. *Vedic concept of "Field" and the Divine Fructification.* Univ. of Bombay, 1971, 25.00.

244. DANGE, Sindhu S. "Surasā aur Hanumān", *VJ*, 1971, 86—88.

Holds that the motif of the encounter of the two is taken from the Nāga-lore ; compares the story with that of the *Mahābhārata*, where the actors are Garuḍa and Nāgas.

245. DANGE, Sindhu S. "The Earth-cow and Pṛthu's Dart." *Purāṇam*, XIII (1), 1971, 79—81.

"The dart and the *dhanus* of Pṛthu, has, thus, a two-fold significance. Firstly, it is the symbol of the plough-share ; and secondly, it is the "giver of Fruit", which has been so faithfully imbibed by the tradition that identifies the Earth and the Cow."

246. DARSHANANANDA, "Akhaṇḍa bhārata ke mahān pratiṣṭhātā rāṣṭrapuruṣa Srī Kṛṣṇa." *SKS*, 7 (2), Se 1971, 10—16.

247. DAVE, Suresh Chandra Kanhaiyalal. "The Rivers in the Vāmana Purāṇa" *Purāṇam*, XII (1), 1970, 32—47.

Presents an alphabetical list of the rivers with their identifications.

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248. DAVE, Suresh Chandra Kanhaiyalal. "The epithets of Lord Siva in the Vāmana Purāṇa." *Vāk*, Mar., 1971, 209—212.

249. DESAI, Santosh N. "Rāmāyaṇa—An Instrument of Historical Contact and Cultural Transmission Between India and Asia." *JAS*, XXX (1), 1970, 5—20.

> "The universal presence of the Rāma Story in Asia does not necessarily mean the transmission of the entirety of Hindu Values. Each country has adopted and drawn from the story what it found most suitable to its personal and social relationships and cultural set up. ......Such was the richness, diversity and elasticity of the Rāma legend."

250. DESAI, Kalpana. "Varāha". *JASB*, XLIII—IV, 1970, 106—118.

> The origin of Varāha cult; In *RV*. comparison of several gods with the boar; boar identified with Vṛtra, represents the clouds; varāha legends found in *TS*, *Kapiṣṭhala Kaṭha Saṁhitā*, *ŚB*, *TA*.; Varāha's identity with, Vṛṣākapi referred to in Rv., *MBh.*, *Harivaṁśa* and *Matsya Purāṇa*. The identity of Vṛṣākapi with Sun points to the solar character of Varāha. In the *MBh.*, Varāha incorporated in the avatāra cycle of Viṣṇu. The iconographic representations of Varāha prove the wide prevalance of Varāha worship in Gupta period.

251. DESHPANDE, N. A. "Derivations of Certain Names And Words As Given in the Mahābhārata." *Bh. Vd.*, XXIX (1—4) 1972 (1969), 10—26.

> Gives derivations of Angirā, Acyuta, Aja, Atri, Adhokṣaja, Ananta, Abhimanyu, Arundhatī, Arjuna,

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Aśvatīrtha, Aśvatthāmā; Aṣṭāvakra, Āstika, Uddālaka, Ṛṣyaśṛṅga etc.

These derivations are used to serve a number of purposes all converging to enrich the poetical beauty of the work.

252. DHANINIVAT, H. H. Prince. "The Ramayana in Thailand" *Vivekananda Vol.*, 1970, 469

Rāmakien—the Thai version of Indian Rāma-kathā, the Story of Rāmāyaṇa as told in the Thai Land.

253. DIKSHIT, Prem Kumari. "Mahābhārata mẽ Śāsana nīti." *BAIHA*, XI, 1968, 133—37.

254. DIKSHIT, Prem Kumari. *Rāmāyaṇa mẽ Rājya Vyavasthā*. Lucknow, Arcana Prak. 1971, 10, 124. 7.50.

Political theory in the Rāmāyaṇa.

255. DIKSHITA, Prem Kumari. *Mahābhārata mẽ Rājya Vyavasthā*. Lucknow, Arcana Prak., 1970, 9, 312. 20.00.

Administrition in the Mahābhārata period. A thesis approved for Ph. D. by Lucknow Univ.

256. DIKSHITA, Umashankar. *Maharshi Vedavyasa*. Varanasi, Chowkhamba Vidyabhavan, 1971, 99 (Vidyabhavan Rashtrabhasha Granthamala). Rs 4.50.

257. DIVATIA, H. V. *Art of life in the Bhagavad Gītā*. Bombay. BV bh. 1970, Rs, 3.00.

258. DUMEZIL, G. *Mythe et èpopee*. Paris, Tome, 2 : types èpiquas indoeuropiens. un heros, un sorcier, un roi, 1971, 406. DM 24.90.

259. DUTTA, B. "The Javanese Brahmāṇḍa Purāṇa." *Vivekananda Vol.*, 1970, 533—34.

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Antiquity of the Javanese Brahmāṇḍa Purāṇa. ; Brief survey of contents and comparison with the Indian Text; Religious character of the Javanese Text.

260. DWIVEDI, Ramayan. "A Note on the Prose-Passages in the Vāmana-Purāṇa." *Purāṇam*, XII (1), 1970, 156—170.

Prose passages in *VP* are only for stuti purpose; mostly Cūrṇaka in character; Muktaka is also used.

261. FEUERSTEIN, Georg. "Rama of the Yoga-Vasistha," *Hinduism*, 40, 1970, 11—14.

262. GAIL, Adalbert. *Bhakti im Bhāgavatapurāṇa : religionsgeschichtliche Studien Zur Idee der Gottesliebe in Kult und Mystik des Viṣṇuismus*. Wiesbaden, Otto Harassowitz, 1969, XI, 135 (Munchener Indologische Studien, Bd. 6). DM 32.

Rev. *JAOS*, XCI (4), 1971, 543—44. *ABORI*, LII (1—4), 1971, 276—77.

Bhakti in the *Bh P.*, its relationship to other doctrines and its monistic structure.

263. GANGADHARAN, N. "The Gītā and the Garuḍapurāṇa." *Rāghavan Vol.*, 1971, 218—20.

Throws light on the ideas and expressions of the *Gītā* found in the *Garuḍapurāṇa*.

264. GANGADHARAN, N. *Garuḍa Purāṇa*—A study". *Purāṇam* XIII (1), Ja 1971, 1—104.

A Thesis approved for M. Litt. of Madras University ; A detailed account of the contents.

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265. GAUR, Savita. "The Philosophical significance of the Mahābhārata". *ŚPP*, X (1), 1970, 43—46.

266. GAURISHANKAR, "Rāmāyaṇa mē ramaṇīyatā". *VJ*, XX (1-2), 1971, 19—22.

267. GHOSH, Munindra Kumar. *Kavi Sanjaya Viracita Mahābhārata*, Univ. of Calcutta, 1969. 40.00.

Rev : *Folklore*, XII (8), 1971, 317—318.

Mahābhārata in Bengali.

268. GHOSH, Rajeshwari. "Bhīma in Indonesia" *JAS*, X (1-4), 1970, 49—55.

Bhīma is an important figure in the magico-mystical cults of Indonesia. The hero of the Mahābhārata is there worshipped as the deliverer and protector of the world.

269. GIRI, Raghunath. "Śakti (The Power) in the Philosophy of the Purāṇas". *Purāṇam* XII (2), 1970, 230—251.

Śakti as the supreme reality, an inseparable power of Shiv ; four phases of *Śakti* (1) *Śakti* as supreme reality, beyond the approach of mind and speech and as the source of creation and sustainer of the world (2) as inseparable power of supreme reality (Śiva). The two are one. The Supreme reality consists of *Śiva* and *Śakti* (3) *Māyā*, the limiting principle, the concealig power of *Siva*, causes bondage and liberation. (4) Śakti as Prakṛti and the origin and source of materialization & solidification. Prakṛti consists of three attributes or component parts which are the source of creation, sustenance, and dissolution of the world.

270. GOLDMAN, Robert Philip. *Myth and Meta-myth : A Critical Study of the Evolution and Manipulation of the Bhārgava Corpus in the Mahābhārata*, Pennsylvania, 1971,771.

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271. GOLDMAN, R. Masson J. "Who knows Rāvaṇa? A Narrative difficulty in Vālmīki Rāmāyaṇa." *ABORI*, L (1—4), 1969, 95—100.

272. GROS, Francois and others. *Uttaramērūr. histoire Monuments.* Pondicherry, Institut Francais D' Indologie, 1970, 136, 72, VII, 16 pls, 2 maps, (Pubs. D Indologie 39).

with the *Pañcavaradakṣetramāhātmya*, ed. by K. Srinivasacharya ; *Pañcavaradakṣetramāhātmya*—a sthalapurāṇa of the temple of Sundaravarada Perumāl at Uttaramērur (47 miles south of Madras) ; belongs to the *Bhaviṣyottarapurāṇa*.

Single palm leaf ms. of it was obtained by the authors from a resident of Uttaramerūr. Later they found a number of interesting data which became the main body of the book.

273. GUPTA, Anand Swarup. "Navarathanıpakṛta Sarasvatī stuti". *Purāṇam*, XIII (1), 1971 1—3.

From *Kūrma Purāṇa*, with notes in English.

274. GUPTA, A. S. "A Note on the Mention of the Spouse and Progeny of Vāmana in the Bhāgavata". *Purāṇam*, XII (1), 1970, 174—177.

The mention of the spouse and the progeny of Vāman in the VP (not found elsewhere) is due to the wrong identification of urukrama Āditya with uru-krama-Vāman. Hence it is not correct.

275. GUPTA, Anandaswarup. "Brahmakṛtā Vāmanastutiḥ. *Purāṇam*, XII (1), 1970, 2—6.

Eulogy of Vāman by Brahmā ; with notes in English.

276. GUPTA, A. S. "A Note on Sylvain Levi's Interpretation of "Tato Jayam udirayet". *Purāṇam*. XII (1), 1970, 153—155.

Holds that the interpretation of Sylvain Levy is neither supported by the tradition not by the grammatical form

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of the verb *Udīrayet*. According to Sylvain levy, the *Śloka* means : "Adoring, Nārāyaṇa and Nara the best of men and also the goddess Sarasvati who make Victory to come forth."

277. GUPTA, A. S. *Kūrma Purāṇa*. Varanasi, 1971, 71, 842, 99. DM 112.50.

278. GUPTA, A. S. "Does the Vāmana-Purāṇa Mention Tulasī ?" *Purāṇam*, XII (1), 1970, 149—151.

> "......the Vāman Purāṇa does not mention *Tulsi* or at least the text containing the mention of Tulsī and *Kṛṣṇa Tulsī* in Raghunandana's Smṛti-Tattva and also the text in the additional line of the Kashmirian MSS is either spurious or unsupported and uncorroborated, and does not affect in any way the assumptions of an early date for the Vāmana-Purāṇa."

279. GUPTA, A. S. No Omission in Vāmana Purāṇa of the text Relating to gifts for Viṣṇu's worship in Śrāvaṇa." *Purāṇam*, XII (1), 1970, 152.

280. GUPTA, A. S. "A Problem of Purāṇic Text Reconsideration". *Purāṇam*, XII (2), 1930, 304—21.

(1) The epics and the purāṇas are not the works of any single individual authors and of any particular time and region. Hence due to their fluid nature, they perhaps never existed in their purely original form. In course of their oral transmission these underwent several radical changes.

(2) Manuscripts of the Purāṇas generally date earliest from the 14th or 15th century A. D. onward and the oldest nibandhas (Dānasāgara, Kṛtyakalpataru etc.) which quote the Purāṇas date not earlier than the 11th or the 12th Century A. D. The later editions of the Purāṇas were either the results of the tampering attempts of the interpolators beyond any justification or the results of the desire of the redactors to revise the text of the Purāṇas

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from time to time to keep them in line with the corrent religious and social ideas of their times in order to preserve the encyclopaedic nature of the Purāṇas. (3) The text should be adopted as it has been accepted by the manuscript tradition of the various versions of the Purāṇa. The critical editor should indicate in his adopted text the various stages of growth of the text. All the additions should be included in the constituted text.

281. GUPTA, A. S. "A Note on the Sarasvati stuti". *Purāṇa* XIII (1), 1971, 2—3.

282. GUPTA, Devi Prasad. "Nalopākhyāna ke Vikāsa krama mẽ Damayantī Mahākāvya". *RBh.*, XIV (1), 1971, 11—19.

283. GUPTA, Manmathanatha. "Mahāpurāṇõ mẽ Varṇita kuch Vidyāõ kā Vivaraṇa." *Kalpanā*, XXI (9), (220), 1970.

Ref. *JOI*, XX (1), 1970, 78.

284. HALDAR, Aruna. "The Rāmāyaṇa and its Influence on Indian People and literature." *NIK*, 1971, 441—45.

285. JACOBI, H. *Das Rāmāyaṇa, Geschichte und inhalt nebst Concordanz der gedruckten Recensionen.* Bonn, 1970, Rep., XIII—256. L. 9.300.

286. JACOBI, Hermann. "Uber Viṣṇu-Nārāyaṇa-Vāsudeva." *Kleine Schriften*, Wiesbaden, 1970, 872—881.

287. JAGANNATHAN, Y. *Abhidheya Tattva-Krishna Bhakti* (the chanting of the holy name). *IPhC*, XV (1), 1970, 5—9.

288. JAIN, Ganesh Prasad. "Kavi Puṣpadanta", kī Rāmakathā", see *Jainism*.

289. JAIN, Premachandra. "Purāṇa banām kathā-Sāhitya : eka praśna Cinha." *Śramaṇa*, XXI (10), 1970, 13—19.

290. JAIN, Purushottam Chandra. "Rāmāyaṇa kālīna samāja mẽ Śramajīviyõ kā sthāna". *VJ*, XX (1-2), 1971,125—28.

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291. JANAKI, S. S. "The Purūravas-Urvaśī Theme in Indian Poetry and Drama." *Raghavan Feli. Vol.*, 1971, 118—21.

The version of the Purūravas-Urvaśī legend in Ṛgveda gathered details in course of time and got popularity amongst the people and provided theme for poets and playwrights in Sanskrit and the regional languages.

292. JATTI, B. D. "Sri Rama." *BJ*, XVII (18), 1971, 35—43.

293. JHA, Shobhananda. "Dwārkāpurīviṣaye paurāṇikavimarśena saha Mahābhāratodhṛtapadyānam Saṅkalanam", *SPP*, XI (2), 1971, 50—61.

294. JNANANANDA, Bharati. *Rambles in the Rāmāyaṇa*, *Tenkari (Madurai)*, Sri Jnanananda Grantha Prak. Samiti, 226, 3.00.

295. JOSHI, Mahesh Chandra. "Purāṇa-vāṅmaye guruḥ." *Sāgarikā*, X (3), V. S. 2028, 241—261.

296. JOSHI, N. P. "Some Kuṣāṇa Passages in the Harivaṁśa" *Indologentagung*, Wiesbaden, 1971, 238—252.

297. JYOTIRMITRA, "Vālmiki Rāmāyaṇa mẽ Cikitsā vijñāna ke pragati ki jhalak". *Prajñā*, XV (2), 1970, 75—106.

A glimpse of therapeutic development in Vālmīki Rāmāyaṇa.

298. KALHATKAR, Vasudeo Shivaram. *Abhaṅga Bhāgavata : Śrī madbhāgavatācẽ abhaṅgamaya subodha rūpāntara.* Pune, Sri Santa Vanmaya Prak. Mandir, 1970, 24, 966 (Chaitanya Grantha mālā, puṣpa 22), Rs. 50.00.

Versified adaptation of the *Bhāgavat purāṇa.*

299. KAMBAN, *Ayodhya Canto of the Ramayana,* New Delhi, Sahitya Akademi, 1970, 128, 10.00.

Tr. from the Tamil by C. Rajagopalachari.

300. KANWAR LAL. *The Religion of love.* Arts and Letters 1971, VI, 102 illus. (part col.) Rs. 65.00.

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On the theme of the loves of Krishna.

301. KARVE, Irawati. *Yuganta ; The End of an Epoch.* Deshmukha Prak., Poona, 1969, 270, 20.00.

Rev : *JAOS*, 90 (2), 1970, 348—349.

302. KAVEESHWAR, G. W. *The Ethics of the Gita.* Motilal, 1971, XVI, 316, 300.00.

Arjuna was not inclined to take to *Sannyāsa* but was trying to abandon his duty. *Gitā* asks men to do all their jobs with minds free from egoism, desire, fear etc.

303. KAVEESHWAR, G. W. "Chronological Secrets of the Mahabharata war." *Vikram*, XV (2,4), 1971, 1—65.

Hindi tr. of the whole article is also given.
Prepares the daily diary of the Mahabharata war which contains the full one month of mourning after the close of the war. Holds that the e is no need to reduce it to twelve days.

Contents :

General background, Mystery about the First day ; The days of Balarama's Pilgrimage ; Some other problems ; Great Riddle of the Date of Bhışma's Death ; Secret of the Mahābhārata war Account ; one Exception to Blank days ; Last day of the War ; A line which is not interpolation ; True Date of the start of the war ; Real Date of Bhīṣma's Death ; Is the Idea of Blank days interpolated ? Some Subtle Clues ; Ext eme Subtlety ; The rules of war ; clear proof of the thirteenth blank day; The last blank day ; The poet's mastery ove riddles ; Other prominent dates.

Concludes that "Thus we obtain a consistent statement of the chronology of the Mahābhārata war after taking into due consideration all such secrets of it as the (concealed) days of rest with one excep-

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tion therein, the division of the last day of fighting (into two dates), the total war period (covering thirty five days), the (chitra) constellation on the opening day of the war, and finally the vital but most enigmatic date (pūrṇimā) of Bhīṣma's death as well as its precise time (of dawn). In a similar way, the subtle Chronology of the pre-war period has also now been ascertained. The total picture thus formed is sure to throw important light on the time of the composition of the *Mahābhārata* and the personality of its great author".

304. KHAIR, G. S. *Quest For The Original Gītā*. Bombay, Somaiya Publications, 1969, 241. 32.00.

Rev : *AP*, XLI (3), 1970, 143.

Ascribes the *Gītā* to three authors in diffirent periods, in response to the needs of two types of men : those who believe *Gītā* to be the word of God and those who accept that only which convinces them, that only which is critically analysed.

305. KHAIR, Gajanan S. *Mūla Gītāca Śodha*. Poona, Anātha Vidyāthī Gṛha Prakashana, 1967. 8, 200. 5.00.

Rev. *JASB*, XLIII—IV, 1970, 285—88.

R. Garbe and Rudolf Otto have tried to discover the original form of the *Gītā*. According to Dr. G. S. Khair *BhG.* is the work of three different authors in three different periods. Original Gīta consisted of first six chapters with some interpolations of the second author. About a century later, the second author added Six more chapters—8, 13, 14, 15, 17 18 in which the third, author inserted some interpolations. Then the third author added a further set of the remaining Six chapters and interpolated stanzas in the earlier 12 Chapters. His purpose was to set forth the doctrine of Bhakti.

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306. KHAN, Mohd. Israil. "The Purāṇic Accounts for the origin of Sarasvatī." *MR*, C XXIV—V (9), 1969, 703—704.

307. KRISHNAMURTHY, T. S. "The legend of Ahalyā through the Ages." *MO*, III, 1970, 88—105.

Gives different interpretations of Ahalya legend; Formerly used as an allegory, later developed into a story; assumed various forms (from Adṛśyā form to Dṛśyā, from a stone to big rock; from a rock to shining slab). Rāmabhakti school gave it colour to help their bhakti concept. Later, Ahalyā's name was included in the Pancaka (a group of five women) Ahalyā, Draupadī, Tārā Sitā, Mandodarī.

308. KULKARNI, S. P. "The Yakshas And Their Influence on Ancient Indian Art, Religion etc." *MUJ*, X (1), 1971, 99—108.

309. KUNJUNNI RAJA, K. "The Bhagavadgitā; The problems of the Text." *Gītā Samīkṣā*, 1971, 161—168.

310. KUNST, Arnold and others (Tr. Ed.) *Śiva Purāṇa* (4 vols.) Delhi, Motilal, 1970. 2150, 120.00.

Eng. Translation.

311. KUNST, Arnold and others (Eds.) *Ancient Indian Tradition and Mythology* (Tr. of Mahāpurāṇas and upapurāṇas etc. in 50 Vols.). Vols. I—IV. Delhi, Motilal, 1970, 2120—XLIV. 120.

312. LABHADAYA, Krishna Shanker Rao. *Spiritual Philosophy; basis of Rāma Rājya*. Bombay, Prakash R. Padbidri, 1971, 71, 3.00.

Hindu polity in the *Rāmāyaṇa*.

313. LAL, Rajendra Behari. *The Gita in the light of Modern Science*. Bombay, Somaiya Pubs., 1970, XVI, 315. 20.00.

314. LASZLO, F. *Die Parallelversion der Manusmṛti im Bhaviṣ-*

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yapurāṇa. Wiesbaden, 1971, 211 (Abhandlungen für die Kunde des Morgenlandes, 40, II). DM 48.—

315. Holtzmann, A. *Das Mahabharata und seine Teile.* Kiel, 1971, Rep., 851. DM 160.—

1. Zur Geschichte der Kritik des Mahābhārata (2) Die teile des Gedichtes als ein Ganzes (auch : die 19 Bücher des Mahābhārata). (3) Das Gedicht als ein Ganzes (auch: das Mahābhārata nach der nordischen Recension). 4. Das Mahābhārata im Osten und Westen ; 4 in one Volume.

316. MAHARAJ, Swami B. H. Bon. "Lord Kṛṣṇa And His Immortal Messages to Mankind". *IPG*, XV (1), 1970, 1—4.

317. MAJUMDAR, Bimanbehari. *Kṛṣṇa in History and Legend*, Univ. of Calcutta, 1969, XVI, 307. 20.00.

Rev : *JAOS*, XCI (4), 1971, 543—544.

Deals with the problems concerning the life and time of Kṛṣṇa ; early life of Kṛṣṇa in sculpture and literature ; Kṛṣṇa's life in the Mahābhārata and Bhāgvata ; Kṛṣṇa's life at Dwarka ; Radha ; the interpretation of the life of Kṛṣṇa in Modern India ; holds that Kṛṣṇa is a real historical personage and that Kṛṣṇa's marriage with 16000 girls is a legend.

318. MARULASIDDAIAH, G. "The Bhagavadgītā and Vīraśaivism". *Gītā Samīkṣā*, 1971, 99—108.

319. MASCARE, Juan. *Bhagavad Gita.* London, 1970, Rep., 122. 3.60.

320. MEHTA, Chandrakanta. "Influence of Purāṇas on Rādha Episode in Gujarati Literature". *PICO*, III (2), 1970, 840—42.

Mention of a *gopi*, as most favourite of Kṛṣṇa ; no mention of Rādhā by name ; Rādhā's mention in

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Brahmavaivarta, Padma, vārāhapurāṇas ; description of Rādhā's marriage with Kṛṣṇa in Brahmavaivarta and Padmapurāṇa ; influence of Brahmavaivarta and Padmapurāṇa on Gujarati poetry dealing with Rādhā episode.

321. MEHTA, Mahesh. "The Evolution of the Suparṇa Saga in the Mahābhārata". *JOI*, XXI (1—2). 1971, 41—65.

Tries to show the evolution of the saga with a comparative study of its various versions as found in the different ancient sources ; Ṛgveda ; Post-Ṛgvedic and Brāhmanic literature ; suparṇa-Adhyāya ; Mahābhārata, Rāmāyaṇa; Southern recension of the Anuśāsan Parvan of the Mahābhārata, Kathāsaritsāgara, Āstīkaparvata.

322. MEHRA, K. L. "Rāmāyaṇa kāla mē paudhō kā tatkālīna Saṁskṛti se saṁbandha". *VJ*, XX (1—2), 1971, 129—34.

323. MISHRA, A. P. "The Ethico-Religious Philosophy of the Vāmana Purāṇa". *Purāṇam*, XII (1), 1970, 82—101.

Discusses the following subjects—the ethical thought ; the religious philosophy ; the nature of the spiritual religions, Karma-Yoga and its spiritualisation, Jñāna-yoga and its Spiritualisation. Bhakti-yoga and its spiritualisation, contribution of Vāmana Purāṇa to the growth of Hinduism.

324. MISHRA, B. P. "Some Minor Factors reponsible for the Developement of Purāṇic Legends". *JAIH*, III (1—2), 1969—1970, 285.

A Seminar at *CAS*. Influence of Vedic legends on the epico-Purāṇic mythology.

325. MISHRA, B. P. "Hanumat (a note)". *JAIH*, III (1—2), 1969—1970, 289—290.

A Seminar at *CAS*.

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326. MISHRA, B. P. *The Story of Ahalya. JAIH*, III (1—2), 1969—1970, 259.

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328. MISHRA, Hiramani. "Vāmana's Birth and Mode of Worship in the Purāṇas". *Purāṇam*, XII (1), 1970, 173—173.

(1) Vāmana's birth in the Svāyambhuva Manvantara (2) Vaivasvata Manvantara (3) the 12th day of the bright Half of Bhādrapada in the Vaivasvata Manvantara (4) modes of Vāmana Worship.

329. MISRA, Jyotirmayi. "Is Devahūti Not Mentioned in the Purāṇas other than the Bhāgavata ? ". *Purāṇam*, XIII (1), 1971, 82—83.

The legend of Devahūti is only referred to in the *Skanda-purāṇa, Śivapurāṇa, Devī Bhāgavata, Brahma Vaivarta*, the eleborate description is found only in the Bhāgavata. The legend was known to the Śākta, Vaiṣṇava and Śaiva sects.

330. MISRA, Rajendra. "Yādava : Ābhira (ahīra) athavā Kṣatriya ?—eka paurāṇika anuśīlana". *JGJKSV*, XXVII (1—2), 1971, 101—14.

331. MISRA, R. N. "Yakṣas in the Buddhist Literature". See *Buddhism*.

332. HOHENBERGER, Adam. *Das Bhaviṣyapurāṇa*. Münchener Indologische Studien, Bd. 5. Wiesbaden, Harrassovitz, 1967, XV, 1+3. DM 24,—

Rev : *ZDMG*, 119, 1970, 410.

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336. MUKHOPADHYAYA, Manisha. "Kubera's Relations". *JAIH*, III (1-2), 1969—1970, 272—273.

A seminar at *CAS*. Guardian of northern quarters; Possessor of wealth ; mentioned in Rāmāyaṇa as a god and in early Jain and Buddhist scriptures as Vyantaradevatā ; Rājarājesh and a devotee of Śiva by Kālidāsa; Kubera's worship in Sakrai stone inscription (V. S. 837) ; Dwārapāla in the temple of Lakṣmī; in *MBh* associated with Lakṣmī; a non-Aryan deity, assimilated later in the pantheons of the Hindu, Buddhist and Jain gods.

337. MUKHOPADHYAYA, Manisha. "Apotheosis of Yudhishthira and Hanumat." *JAIH*, III (1-2), 1969-1970, 270—271.

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338. MUNILALA, *Adhyātmarāmāyaṇa*. Gorakhpur, Geeta press, 1970, 392. Rs. 400

339. MURTHY, K. Dakshina. "Nimbarka and the Bhagavad gītā.' *Gītā Samīkṣā* 1971, 75—85.

340. MURTI, P. Srirama. "The Bhagavadgītā according to the Radhaswamis". *Gītā Samīkṣā*, 1931, 109—119.

341. NAHATA, Agarachanda. "Prācīna Jainā̄gama kī dṛṣṭi mē puruṣottam Śrīkṛṣṇa ke Viśiṣṭa parākrama." *SKS*, VII (2), Sc 1931, 61—62.

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343. PANDEY, Ramchandra. "Elements of Astrology in the Vāmana Purāṇa, XII (1), 1970, 65—81.

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344. PANDEY, Ramji. "The concept of the Earth in the Purāṇas. *Purāṇam*, XII (2), 1970, 252—264.

The origin, age, shape, situation, extent, different geographical divisions, planetary distances, motions and gravitation etc. of the earth according to the Purāṇas.

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364. PANDEYA, Harinandana. "Videśī Rāmāyaṇō mē Rāmakathā". *VJ*, XX (1-2), 1931, 32—34, 38.

346. PANDEYA, Vimalchandra. "Vālmīki Rāmāyaṇa mē nārī". *VJ*, XX (1-2), 1931, 105—7.

347. PANDURANGI, K. T. "General teaching of the Bhagavad Gita according to Śri Mādhvācārya". *Gītā Samīkṣā*, 1931, 41—50.

348. PARASARYA, Jyoti M. Sabhā-parva : eka adhyayana". *Vāk*, 1971, 179—85.

349. PATHAK, Jagannath. *Śiva-Śakti* (Hindi). 1970, 103 unpriced

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350. PATIL, G. M. 'Eschatology of the Bhagavad Gita". *Ṛṣikalpanyāsaḥ*, 1970, 192—96.

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351. POONA, Bhandarkar Oriental Res. Inst. *Mahabharata*. Poona, 1971.

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Vol. II : Udyoga—, Bhīṣma—, Drona—. 1972, 877-1638· DM45 each.

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Story of *Rāmāyaṇa* told for the children.

353. PUSALKAR, A. D. "Social World in the Mahābhārata", *JGJRI*, XXVI (1-3), 1970, 575—580.

throws light on the customs of polyandry, promiscuity and niyoga as well as education, marriage, position of women, remarraige, purdah system, rural life, flesh eating, liquor, cremation, dāsa and dāsīs during the period of Mahābhārata.

354. PUSALKAR, A. D. "Some Observations on the Vāmana Purāṇa. *Purāṇam* XII (1), 1970, 141—146.

The classification and extent of the *VP*, (Vāmana purāṇa); date, cosmogony and cosmography, legends, duties of the four castes, of women etc.; stotras ; images of gods ; Vratas and tīrthas (Nakṣatra-puruṣa Vrata, Aśūnya Śayana ; Dvitīyā-Kālāṣṭamī Vrata, Tapta Kṛcchra Vrata and tīrthas in the Kurukṣetra, Varanasi, Prayag etc.).

355. RAGHAVACHAR, S.S. "The Gītā according to Rāmānuja" *Gītā Samīkṣā*, 1971, 13—39.

356. RAGHAVAN, V. *Rāmāyaṇa Triveṇī*. Madras, Ramayan Publishing House, 2.50.

Rev : *JOR*, XXXVI, 1970, 58—59 ; *AP*, XLII (7), 1971, 318—319.

Lectures delivered under the auspices of A. I. R. under the caption 'Ramayana Triveni'. A comparative study of the 3 Rāmāyaṇas—Vālmīki, Kamban and Tulsīdāsa. Vālmīki is the source of all accounts of Sri Rām's life. The variations are the products of the imaginative power

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of the writers. Vālmīki's approach towards Rā ma is more humanitarian than Tulsī. He looks Rāma as an ideal moral hero who by his moral discipline and adherance to Dharma grew to god-like heights whereas Kambana and Tulsi look upon Rāma solely as the incarnation of God.

357. RAGHAVAN, V. "The Kapālamocana Tīrtha." *Purāṇam*, XIII (1), 1971, 77—78.

358. RAGHUVAMSA, "Sāṁskṛtika prakriyā." *Hindustānī*, XXXI (3-4), 1970, 21—55.

359. RAI, Ganga Sagar. "A note on a Kashmirian Manuscript of the Vāmana *Purāṇa*." *Purāṇam*, XII (1), 1970, 165—169.

360. RAI, Ganga Sagar. "Kurukṣetramāhātmya : A Manuscript Ascribed to Saṅkarācārya." *Purāṇam*, XII (1), 1970, 161—164.

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A list of some important works on the Vāmana Purāṇa (including-editions, Translations, Studies).

362. RAI, Ganga Sagar. "Vāmana legend in the Vedas, Epics and Purāṇas." *Purāṇam*, XII (1), 1970, 102—40.

363. RAI, Manmatha. "Mahāpurāṇa mẽ Varṇita kuch Vidyāõ kā Vivaraṇa—2." *Kalpanā*, XXI (10), (221), 1970.

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364. RAJAN, D. V. "Characterization in Kamban's Ramayana." *BRMIC*, XXII (3), 1971, 100—106.

365. RAJESH, Dhanya Kumar. "Jaina aur Jainetara Sāhitya mẽ kyā Rāmakathā kā Vartamāna rūpa Kalpita hai?" *Śramaṇa*, XXI (7), 1970, 10—19; XXI (8), 1970, 18—27.

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366. RAJURKAR, B. H. "Rāmakathā aur Urmilā." *MUJ*, IX (2), 1970, 7—16.

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368. RENAPURKAR, P. Harishchandra. "Rāmāyaṇa kī mahattā aur aitihāsikatā." *VJ*, XX (1-2), 1971, 14—18.

369. ROSU, A. "Notes Sur Rāmāyaṇa II.42." *JA*, CCLVII (1-2), 37—40.

370. ROY, P. C. (Tr.). *Mahabharata*, (12 Vols.) Delhi, 1970, D M 270.

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371. ROY, S. N. "Some Notes and Observations on the Purāṇic Account of the Imperial Guptās." *Purāṇam*, XII (2), 1970, 265—285.

372. ROY, Bam. *Story of Ramayana*, Delhi, Hemkunt, 104, 12.00.

373. RUKNANI, T. S. *A critical study of the Bhāgavata Purāṇa with special reference to bhakti.* Chowkhamba, (CSSO), 1970, XVI, 370, (Chow. Skt. Studies, 77), 30.00.

Rev : *VIJ*, X (1-2), 1972, 195—96.

Thesis approved by the Delhi Univ. for Ph. D. degree ; Studies the *BhP*. with reference to the nature and practice of Bhakti (devotion), the Bhāgavata legends and the main Vaiṣṇavite shrines in India.

374. SAKSENA, Om Prakash. "Madhyakālīna Gujarātī Kṛṣṇa-

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bhakti Sāhitya par Śrīmadbhāgavata kā prabhāva." *Hindustānī*, XXXI (1-2), 1970, 59.

375. SAMPATKUMARAN, M. *The Gītā Bhāṣya of Ramanuja* : (English Translation.)

Prof. M. Rangacharya Memorial Trust, Madras, 1969, 15.00.

Rev : *JOR*, XXXVI, 1970, 55—56.

The Comm. is earlier translated into English by scholars like A. Govinda Caryasvamin and G.G. Narasiṁhacharya, which are now out of print.

The present translator, explains in his intro. the spirit and philosophy of Rāmānuja which are exemplified in his commentary.

376. SANDESARA, Upendrarai. "Naya-niṣṇāta dharma saṁsthāpaka Śrīkṛṣṇa." *SPP*, XI (2), 1971, 38—43.

377. SANKALIA, H. D. "The U R (Original) Rāmāyaṇa or Archaeology and the Rāmāyaṇa."

See also *Archaeology*.

Holds on the basis of archaeological evidence :

(1) the present editions of the Rāmāyaṇa including the critical Edition, are not earlier than the 5th century A.D. and in some cases they are considerably later.

(2) the author/authors of these *Rāmāyaṇas* betray no true knowledge of South India.

(3) Lankā cannot be the island of Ceylon or any place in South-East Asia.

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380. SARMA, E. R. Sreekrishna. "The essence of the Gītā according to Vinoba." *Gītā Samīkṣā*. 1971. 169—174.

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VDP—A voluminous Purāṇa consisting of 800 Adhyāyas; fine arts such as music, dancing, painting, architecture, iconography have been etc. dealt with in the third Khaṇḍa.

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384. SASTRI, Badrinath Kashinath. *Rāmāyaṇa—Mahābhārate rājanītibinduḥ*. Varanasi, Varanaseya Skt. Vishvavidyalaya, 1971, 44 (Ganganath Jha Pravacanamālā, 7). 1.50.

Three lectures :

The importance of Dharmaśāstra and Daṇḍanīti and Śāstras in *Rām.* and *Mahābhārata*. Smṛti and Dharmaśāstras are taken, as pramāṇa for Vyavahāradarśana.

385. SASTRIGAL, T. K. Ramachandra and T. R. Krishnamoorthi. *Svetharanyakṣhetrapurāṇam*, 1971, 121—155, 12.26.

Chapters 51.

386. SASTRY, S. Suryanarayan. *Āndhrabhāgavatānuvāda (Six stories)*. Secunderabad, 1971, 152, 61.00

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387. SATYAVRATA, "Synonyms in the Bhāgvata purāṇa'· *ABORI*, LI (1—4), 1971, 135—149.

388. SEN, Tripura Sankar. "Th Legacy of Śrī Kṛṣna" *BRMIC*, XXI (5), 1970, 133—139.

389. SHAH, Syed Mohideen. The Gītā and the Quran" *Gītā Samīkṣā*. 1971, 131—39.

390. SHARMA, Acharya Sri Ram. (ed.) *Kalkipurāṇa*. (Sanskrit) Bareilli, Sanskriti Sansthan, 1970, 514. 7.75.

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Story of Kalki, the future Hindu incarnation of Viṣṇu.

391. SHARMA, Acharya Sri Ram (Ed.) *Kūrma Purāṇa*. Bareilli, Sanskriti Sansthan, 1970, XV.. 7.50 and 7.00.

Sanskrit and Hindi.

392. SHARMA, Acharya Sri Ram. (Ed,) *Brahmavaivarta Purāṇa*. Bareilli, Sanskriti Sansthan, 1970, Zv. 7.00 per vol.

(Sanskrit and Hindi).

393. SHARMA, ACHARYA Sri Ram (Ed.) *Matsya-Purāṇa*. Bareilli. Sanskriti Sansthana. 1970, 2 v. 7.00 per vol.

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On Śaivite and Vaiṣṇavite sacred places and temples of India etc.

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Śāntā was not the daughter of Dashratha, king of Ayodhya, but was the daughter of one of his friends named Lomapāda, also called Daśaratha, the King of Aṅgadeśa.

406. SHASTRI, Badrinath Kashinath. "Rāmāyaṇa-Mahābhāratayoḥ rājanītiḥ". *SS*, XXV (1), 1970, 1—44.

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410. SHASTRI, Krishnavallabhacharya. *ŚrīLakṣmīnārāyaṇasaṁ-*

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hitā Varanasi, Chowkhamba, 1971. 48, 2476, Vol. I (Kṛtayugasantāna). 75.00 ; Vol. II. 45.00 (Tretāyugasantāna).

Describes in detail the ceremonies and rites of the four yugas namely *kṛta* etc. Deals with Vratas, glory (māhātmya) of the Gods and goddesses, tirthas, Pitṛbhakti, Pati bhakti etc., Vaṁśānucarita of kings etc., geographical description of Asia, Europe, Africa etc. written by the sage shri Śvetāyana Veda Vyāsa. There are more than 100000 Ślokas.

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415. SHETH, Surabhi. "The Puranic World View". *IAC* XX (2), Ap 1971, 39—47.

Purāṇas did the work of assimilating the indigenous people and cultures and brought religion in harmony with the requirements of human nature, made religion to meet the necessities of all sorts of men.

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A note. The name 'Garga' means the king of that name as well as his descendants. The race of Kāla Yavana (the *black complexioned* Yavana) may have also been menti-

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oned as Garg Yavana. Both the terms originally meant probably the Negroes of Africa but later meant the Muslims coming from any land of the West.

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Aphorisms-expressing the thought of *Parachidrānveṣaṇa* (MBh. 1. 69. 1 etc. and *New Testament* 7.3); and the thought of not to do that to others which is disagreeble to oneself (MBh. 5.39, 57 ; 5.38. 72 and New Testament 7.12.).

Proverbs saying—"do not react to evil with evil" and "as you sow so you reap" are in *MBh*. 3.198, 43 and 12.287. 44 respectively are found in Old Javanese (Sārasmuccaya 323 and 27) and in the Epistle of Paul the Apostle to Romans (12.17) and in the Epistle of Paul the Apostle to the Galatians (6.7).

"In India as well as in the Holy Land these proverbs were currently known ; they were probably independently borrowed from the floating mass of oral tradition"
"It is difficult to prove any borrowing by the New Testament from the gnomic literature of India, but it is very likely that the golden rules............were influenced by thoughts born in India".

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and Mīmāṁsā for the Uttam adhikārins ; Place of Vedānta in the world of philosophy ; Necessity of ātmajñāna ; Vedamūlakatā of Purāṇadarśana ; Saguṇa Brahma ; the sādhanas of *mokṣa* (Jñāna, bhakti and niṣkāma karma); bhagvad bhakti as the most simple sādhan ; *Parābhakti* and the Paramātmasvarūpa jñāna are one and the same; The attainment of Brahman by Bhakti as well as tatvajñāna of darśana.

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Prof. Vaidya believes that "the Original *Rāmāyaṇa* consisted of 3 Kaṇḍas only, viz., the Ayodhyā Kāṇḍa, Araṇya Kāṇḍa and the Yuddha Kāṇḍa. Later the Ayodhyā Kāṇḍa got Split up into Bāla and Ayodhyā, and Araṇya-Kāṇḍa into Araṇyakāṇḍa, Kiṣkindhākāṇḍa, Sundara Kāṇḍais, making a total of six kāṇḍas with a Supplement (Ṣaṭkāṇḍam Sottaram). So, Originally these 15 sargas must have belonged to *Yuddhakāṇḍa* (p. XXIX)

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The Purity of mind reflects in the action and that is Sādhnā. Where Sādhya and Sādhnā are combined. Sādhnā emerges. The *cetana-sattā* of the man is bound with the body, sanskāras, senses and the mind. Sādhnā is the loosening of this bondage.

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Rasa ; its classification : Vṛindāvana sakhis ; the nature of Kunjavihārī in Haridāsī Sampradāya, Vata and Haridāsī sampradāya.

Hari. aims at the worship of *rasa* and not Kṛṣṇa. The God is *Ananda* or *rasa* and rasa is līlātmaka. Rasa may be seen in the *nitya* vihāra līlās of Kṛṣṇa and Rādhā.

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On mauna, mukhara, lekha, ekākī and Sāmudāyika japas.

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Agni—the God of Fire; triple role of Sun, Lightning and the Altar-Fire; significance of Fire in the ritual; The Fire Centre of Creation; Prominence of Water and fire in Indian magic ; Fire, active as well as passive evidence of God.

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494. AYYANGAR, V. Krishna Swami. "*Paṇḍitarāja Jagannātha kī Bhakti.*" *Cintāmaṇi*, V (2), 1971, 265—272.

495. BAHM, Archie J. "Stages in the Development of Interreligious Attitudes". *IPhC,* XVI (4), 1971, 260—271.

496. BALSE, Mayah. *Of Gods and Godesses.* Bombay, I. B. H. 1971, 98. 4.00.

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498. BANERJEE, P. "Hindu Deities in Central Asia". *Viveka-nanda* Vol." 1970, 281—87.

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499. BANKEY BIHARI. *Sufis, mystics and Yogis of India.* Bombay, Bharatiya Vidya Bhavan, 1971, 4.00.

500. BANKEY BEHARI. "The Upasana of Shri Radha Krishna of Braja Dhama". *IPhc,* XV (1), 1970, 13—21.

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503. BARUA, Dipak Kumar. *Viharas in Ancient India.* (A Survey of Buddhist Monasteries) Calcutta, Indian Publications, 1969, 248. 28.00.

Rev : *Folklore*, XII (1), 1971, 38—39.

Viharas were the important religious and cultural centres in ancient India which transformed later into educational institutions and monastic Universities. These contributed much to architecture, education, painting and sculpture.

504. BASHAM, A. L. "Ājīvikism, A Vanished Indian Religion". *BRMIC*, XXII (3), 1971, 107—117.

505. BASU, Santona. "Myths and Symbols of Lotus in the Vedic Literature". *VIJ*, IX (1), 1971, 26—33.

Puṣkar (lotus) in Rv. 6.16.13 ; 10.184. 2 etc. mentioned in connection with various deities ; the myths about the origin of the lotus found in later Vedic Literature, like the *Yajurveda*, the *Brāhmaṇas* and *Āraṇyakas* ; symbolical meanings of the lotus as fertility and prosperity.

506. BASU, Sobharani. "Sri Sankaracharya as a Bhakta". *VK*, LVII (3), 1970, 149—151.

507. BAWDEN, C. R. "A Mangolian Ritual for calling the Soul". *Asia Major*, XV, 1969—1970, 145—158.

In folk-religion, death is offen attributed to the removal

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of the life or the soul (*amin Sunesun*) by demons. Gives text with Eng. Tr.

508. BEANE, Wendell. *The Goddess Durga Kali ; the Structural Unity of Myth, Cult and Symbols.* Chicago, 1971.

509. BEAMES, John. "Notes on the Rasakallola, An Ancient Oriya Poem". *IA*, I, 1971, 215—217, 292—295.

Written by Din Krishna Das, a Vaiṣṇava.

510. BEAMES, John. "Chaitanya and the Vaishnava poets of Bengal: Studies in the Bengali Poetry of the 15th and 16th centuries". *IA*, II, 1971, Rep., 1—7.

511. BENDALL, Cecil and Rouse, W. H. D. (Trs.) *Śikṣā-Samuccaya ; a Compendium of Buddhist doctrine.* Compiled by Shantideva, chiefly from earlier Mahāyāna Sūtras. Motilal Banarasidas 1971, VII, 328. 30.00.

512. BERRY, T. *Religions of India. Hinduism, Yoga, Buddhism.* 1971. 226. 4. 200.

513. BHAGVAT, Durga. "Bear in Indian Culture". *JASB*, XLIII—IV, 1970, 31—93, 16. appendixes.

(1) Physical characteristics and Geographical distribution of the Bear (2) The Bear and the world-mythology (3) Natural habitat and characteristics of the Indian Bear, (4) Archaeological and Art data about the Bear (5) the Bear in ancient and medieval Literature (i) Vedic Literature (ii) Epics and Purāṇas (iii) Jātakas (iv) Jain Literature (v) treatises of Varāhamihira (vi) Manusmṛti (vii) Suśruta Saṁhitā (viii) classical literature (ix) Story Literature (x) Old Marathi Literature (xi) Vanavāsī Māhātmya (vi) Anthropological data about the Bear (vii) The Bear in folklore (viii) conclusion.

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The association of bear with sun and moon element, and with the ape and the human being; secondary and minor to that of the lion, tiger or the jackal; presence of bear-cult in Tantric worship in the Deccan trap; cult borrowed from the north as the name ṛkṣā for the northern direction or the name of "seven bears" for the constellation of the Great Bear shows.

514. BHARATI, Agehananda. "The use of Superstition as an Anti—Traditional Device in Urban Hinduism". *CIS*, IV, 1970, 36—49

515. BHARDWAJ, Surinder Mohan. *Hindu Place of Pilgrimage in India : A Study in Cultural Geography*. Minnesota, 1970, 366.

516. BHARTRIHARI, *The Nīti and Vairāgya Śatakas of Bhartṛhari*. Edited with a commentary in Sanskrit, an English translation and notes by M. R. Kale. Motilal Banarasidas, 1971, XV 64, 52, 96 Rs. 6. 00.

Epigrams on conduct and renunciation.

517. BHATTA, Sri Narayana. *Srīmannārāyaṇīya or Bhāgavatasāra*. Madras, Shri Ram Publishers 137. 50000.

Rev : *JOI*, XX (4), 1970, 499—500.

SM—a long devotional poem, based on *Śrīmadbhāgavata*, in 1036 Verses, addressed to Lord Nārāyaṇa of Guruvayor by Śrī Nārāyaṇa Bhaṭṭa, a poet and devotee of Kerala (16th century). Foreword by Dr. R. V. RAGHAVAN.

518. BHATTA, U. Shankar. *Viśvāmitra Saṁhitā*. Tirupati, K. S. V., 1970, 480. 22.00.

A critical ed.; Gives details about mudrās along with figures.

519. CHATERJEE, Asim Kumar. *The Cult of Skanda-Kārttikeya in Ancient India*. Calcutta, 1970, 176, 32 ills, 9 pls. DM 19.20.

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520. BHATTACHARJI, Sukumari. *The Indian Theogony A Comparative study of Indian Mythology from the Vedas to the Purāṇas* : Cambridge Univ. Press 1970, 411. DM 50.60.

Rew: *EW*, XX (4), *BSOAS*, 1970. XXXIV (1), 1971, 166—68 ; *CAJ*, XV (2), 1971, 158—59. See *Philosophy* also.

521. BHATTACHARYA, Bhabatosh. *Studies in Nibandhas*. Calcutta, Indian Studies Past and Present, 1968, IV, 114 ; 15.00.

Rev : *JAIH* , III (1-2), 1969—1970, 304—306; *JOR* (36), 1970, 65—66.

Gives an account of the *nibandhas* composed in Eastern and Northern India (including Bengal), Mithila and U. P. between the 12th and 16th centuries.

Contents : *Kṛtyākalpataru* of Lakṣhmīdhara Bhaṭṭa, Ratnākaras of Caṇḍeśvara ; works of Vidyapati Upadhyaya ; *Tīrtha Cintāmaṇi* of Vācaspati miśra ; Govindānanda kavi Kankaṇācārya's date, place, pedigree, *Kriyākaumudī Varṣakṛiya Kaumudī*, contents of the *Maṭhapratiṣṭhātatva* ; comments on S. C. Banerji's paper entitled "Smṛti nibandha literature and Bengal's contribution".

522. BHATTACHARYA, Bholanath. "The Deified Saints of Bengal-A profile." *Folklore*, XII (II), 1971, 399—410.

The importance of the traditional folk deities, includ ing village gods and deified saints in the religious life of the rural community of Bengal bibi Sahebas ; Local legends associated with some of the saints ; fairs & festivals were held on the occasion of the 'urs' or birth anniversary of the saints.

Muslim saints are—Pir Sahebs, Gazi Sahebs, Bibi Sahebas, Pir Karim Shah ; Ismail Gazi, Korban Saheb ; Pir Beharam Saheba ; Ataullah Darvesh.

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523. BHATTACHARYA, Chakreshwar. *Śuktadarśanam*, Varanasi, CSSO, 1970, 17,5,322, 20.00.

Rev : *SP*, IX (1), 1971, 85—86.

On the phil. of Hindu Tantrism; the nature of Śakti; Śakti tatva in the *Vedas, itihāsa and purāṇas* ; Mahālakṣmī Mahāsarasvatī, Mahākālī, Śiva, Māyā, rāga, Kalā, Sṛṣṭi, ācāryas, method of Upāsanā, its kinds-*Vāma* dakṣiṇa etc. pañcamakāra, caṇḍīpāṭha, Homa, Devīpīṭha etc.

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A Seminar at the Centre of Advanced Study.

"the idea that the first human or divine pair had formed a single androgynous being separated later into two personalities is noticed in the myths and legends of different nations" which may be due to the "fusion of the god and goddess cults."

D. C. Sircar comments on the paper.

525. BHATTACHARYYA, N. N. *Indian Mother Goddess*. Calcutta, Indian Studies Past & Present. 1971, II—153. 20.00.

526. BHATTACHARYA, R. K. "Origin of Religious Rites in India." *JAIH*, III (1-2) 1969—1970, 265—266.

A Seminar at *CAS*. Earliest religious rite of the Aryans was of the nature of offering of oblations in the sacred fire. Sage *Atharvan* introduced the rite.

To D.C. Sircar the religious rites began to develop in the society at the early stage of civilization in different forms among different peoples, such as (oblations in fire, offerings of flowers, tarpaṇa in waters).

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527. BHIDE, V. S. Mīmāmsādhyayane Cāturmāsya yāgasya Mahattvam" Ṛṣikalpanyāsaḥ, 1970, 25—28.

528. BHISE, Usha R. "A Temple of Viṣṇu in Burma". *Vivekananda Vol.*, 1970, 445—52.

529. BISHOP, Donald H. "The Presuppositions of nonviolence". *Gandhi Marga*, XVI (1), Ja 1972, 18—28. E.

530. BLAISE, Bharti Mukherjee. *The Use of Indian Mythology in E. M. Forster's A PASSAGE TO INDIA and Hermann Hesse's SIDDHARTHA*. Iowa, 1969, 193 DAI 30 Mar. 1970 : 3901-A ; UM 70—4332.

531. BLEEKER, C. J. and G. Widengrem (Eds) *Historia Religionum. Handbook for the history of Religions.* Vol. 2 ; *Religions of the* Present. Leiden, 1971, 721. DM 127.80

Contents : R. J. Z. Werblowski, "Judaism" ; C. W. Monnich, "Christianity"; A Schimmal 'Islam' ; M. Boyce "Zoroastrianism" ; R. N. Dandekar, "Hinduism" ; G. Della Casa "Jainism" ; W. Wayman "Buddhism" ; H. Steininger "Religions of China" ; C. Blacker "Religions of Japan" ; E. G. Parrinder and others "Religions of illiterate people" ; C. J. Bleeker "Epilegomena.

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A study of Indic mythology and serpents in Indian religion and folklore.

533. BODDE, Derk. "Sexual Sympathetic Magic in Han China." *PICO.*, IV 1970, 173.

Mention of the sexual sympathetic magic by the confucian scholar Tung-Chung-Shu (179 ? —104 ? B. C.) in his essay entitled "*Seeking Rain*" for securing rain in time of drought ; an analysis.

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535. BOLLE, K. W. *The Persistence of Religion.* An Essay on Tantrism and Sri Aurobindo's Philosophy. Leiden, 1971, Rep., 18, 134 (Studies in the history of religions, [Supplements to Numen], 8, DM 29.80.

536. BON MAHARAJ, Swami B. H. "Lord Krishna and his Immortal Messages to Mankind." *IPhC*, XV (1), 1970, 1—4.

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549. CHAMPARATHY, George. "The Doctrine of Īśvara As exposed in the Nyāyakandalī" *UMCV*, 1970, 29—28.

550. CHANDRASEKHARAN, "Melville And the Dark Hindoo Half of Nature." *Vidya*, XIII (2), 1970, 1—8.

551. CHATTERJEE, A. K. "The Janakas of Mithila." *JAIH* III (1-2), 1969—1970, 261—262.

A Seminar at the Centre of Advanced Study.

Identifies Vedic Janak with Bṛhadratha Janak mentioned in the *Rāmāyaṇa* as one of the ancestors of Sītā's father ; cites from *Śānti-Parvan* (298.4).

552. CHATTERJEE, A. K. *The Cult of Skanda-Kārtikeya in Ancient India.* Calcutta, 1970, VIII, 168, fig 32, 32,50.

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Skanda—a war-god of ancient India ; the references of Skanda in Vedic literature, Epics and Purāṇas ; prevalence of the cult ; different names & aspects of his character ; important icons of the god preserved in the major museum.

553. CHATTERJEE, A. K. "Sun Worship in the Epics" *JAIH*, III (1-2), 1969—1970, 253—254.

The sun-god as a boon giving, auspicious, warrior and malignant god in both the epics ; romantic aspect in the *Mahābhārata* ; association of Sūrya with the horse and cow.

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556. CHATTERJEE, M. "The Concept of Sevā. A Preliminary Explanation." *MAI*, 51 (3), 1971, 182—190.

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Origin and development of Hindu sectarianism ; tantrik influences, influence of Śaṁkarācārya ; Śāktas and Sauras,

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558. CHATURVEDI, Narmadeshvar. "Paigambarīya dharmo mẽ pāpa aur Prāyaścitta", *JGJKSV*, XXVII, 1931, 97—132.

559. CHATURVEDI, Parashuram. "Gurunānakadeva aur santa Sāhitya", *NPP* 75 (1), 2027, 37—48.

560. CHATURVEDI, Parashuram "Camatkāra tattva kā rahasya" *JGJKSV*, 1931, 85—96.

561. CHATURVEDI, Parashuram. "Jīvana mẽ camatkāra tattva kā Rahasya" *RBh*, XII (3-4), 1970, 26 ;

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562. CHATURVEDI, Ramadhin. "Niṣṭhā" *Prajñā*, XVI (1), 1970, 85—87.

Niṣṭhā is very much important for Sādhanā. *Niṣṭhā* generates *Śraddhā*.

563. CHAUDHURY, R. P. (Ed). *Nāradīya Saṁhitā*. Tirupati, K. S. V., 1971, 582, 24.00.

Belongs to *Pañcarātrāgama* ; deals with the matters related to the worship of the temples.

564. CHOUDHARY, T. H. "Dharma : the Hindu Concept of Religion." *BJ*, XVII (8), 1970, 55—58.

565 CHUNDER, Pratap Chandra. *Kauṭilya on love and moral*, Calcutta, 1970, 223, DM 26.50.

566. CLARK, Robert Henry. *A study of the Religious Customs and Practices of the Rajbangshis of North Bengal.* The Mortford Seminary Foundation, 1969, order no. 70—7909, 607 M $ 7.70 ; X $ 27.95.

DAI, 30 (11), 1970, 5057-A—5058-A.

Describes the current religious customs and practices of that portion of the Rājbangshi community in North

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Bengal which is deeply influenced by Hinduism ; tries to trace some of the dynamics which have entered into the formation of those customs.

567. CRAWFORD, S. Cromwell. The Ecological Conscience of Hinduism." *IPhC*, XVI (2), 1971, 147—158.

568. CROOKE, W. *Religion and Folklore of Northern India.* Oxford, 1971, rep., 471, DM 32.—

Ed. by R. E. Enthoven.

569. CURTIS, J. W. "Bhakti—Its Attachment to Specific Sacred Place." *JGJKSV*, XXVII (3-4), 1971, 183—191.

The roots of bhakti are found in the very early beginings of the Aryans. *Av.* describes the Vrātyas as devotees of Rudra, later identified as Śiva. The Vrātyas possess all the characterstics of later bhaktas ; The *Mbh.* describes Śiva and the mountain Kailash. The association of different gods with particular spots, which can bestow special boons was the cause of the erection of large number of shrines.

570. CUST, R. N. "The life of Bābā Nānak, the founder of the Sikh Sect." *IA*, III, 1971, 295.

571. DAIVARATA, Brahmarshi. "Mahalakshmi", *BJ*, XVIII (6), 1971, 37—39.

572. DAMANT, G. H. "On Some Bengal Mantras", *IA*, II, Rep., 1971, 191.

573. DANDEKAR, R. N. "Gandhiji and Indian Tradition". *JUP*, 33, 1973, 111—13.

574. DANDEKAR, R. N. *Some Aspects of the history of Hinduism.* Poona, Univ. of Poona, 1967, 142 (CASS, Class B, No. 3).

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Rev : *Ar. Or.*, 39 (4), 1971, 505—6.

A collection of 5 lectures delivered in 1967 in K· R. Cama Or. Inst. In Lecture I, "Proto-historic Hinduism" he maintains that Protohistoric Hinduism can be traced back to the Indus Valley period and that Vedism was like an interlude. Lecture II" Vedic Interlude" is divided into *Mythology*, and *Magic, Ritualism, Spiritualism.* Vedic Mythology is evolutionary. Indra, was transformed from a human hero to the Supra-tribal war-god. In Lecture III, the author maintains that human thought has developed through 3 stages—magic, religion and Science. Lecture IV "Classical Hinduism" ; lecture V, "Hinduism and Modern Culture."

575. DANGE, Sadashiv Ambadas. *Vedic concept of Field and the Divine Fructification.* Univ. of Bombay, 1971, 14, 236. 25.00.

Rev : *VIJ*, X (1-2), 1972, 159—162.

Tries to prove, on the basis of a fable found in the *Mahābhārata*, that sexual hospitality to a stranger was a known practice in ancient India. The hymn of Apālā reflects the practice of sexually entertaining a person who represented Indra. The folk customs of Aśvamedha hymn of the *Yajurveda Saṁhitā* (ritual of shooting arrows at the stretched skin of a barren cow) represents a barabarous practice. The arrow symbolises the male organ.

Discusses the sexual meaning of Vṛṣākapi hymn (Rv. 10. 86) ; the obscene meaning of the word *Mahānagnī*, occurring in a khil sūkta, sexual character of the word *kapṛt* in the Rv. 10.101 ; sexual meaning of a heroic song Rv. 10.102. On Rv. X.61, ascribed to Nābhāediṣṭha, the author says—"Nābhānediṣṭha symbolised the semidivine person who, by his peculiar relation to the Divine Sun, could bring prosperity on the earth by sexual appeasement."

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576. DANGE, Sindhu S. "Parīkṣit kā Nāga-daṁśa (Serpent bite and Parīkṣita)." *VJ*, 1970, 134, 137—38.

577. DANGE, Sindhu S. "The Legend of Pārijātaharaṇa" *JUB*, 39 (76) 1970, 6—9.

The above mentioned legend is found in detail in the Viṣṇuparva of the Harivaṁśa (64—76).

578. DAS, Ramashraya (Ed.). *Sadācāra Mahodadhi.* Ayodhya, 1970, 6,00.

579. DASH, Bhagavan. *Concepts of Agni in Ayurveda* : With Special Reference to Agnibala Parīkṣā. CSSO, 1971, 16+212 CSS. Vol. LXXXI 80.00.

Critically examines the concepts regarding Agni in the background of Indian Philosophies and modern scientific researches.

580. DAVE, J. H. "Religion and World Peace : A Hindu View" *BJ*, XVII (8), 1970, 43—46. E.

581. DAVE, Narahari Bhaishankar. "Śrautayāgasya mahattvam" *SBh*, IX, 1971. 80—85.

582. DEVANATHACHARYA, N. S. "Guṇavidiḥ". ,*JTMSSML* XXIV (3), 1971, 1—6. S.

A discussion on the *prose* and *cons* of the interpretation of the word Soma in the Vedic injunction *Somena Yajet.* Concludes that the term connotes the material *Soma* offered as oblation in the sacrifice and not the name of the sacrifice.

583. DEVARAJA, N. K. "Ahimsa in the Indian Tradition." *IPhC*, XV.(1), 1970. 22—25.

584. DHAKY, M. A. "Caṇḍeśa in North Indian Tradition." *JASC*, XII (1—4), 1970, 103—109.

585. DHANARAJAJI Munisri. "Sādhya, Sādhaka aur Sādhanā" *Aṇuvrata* XVI, 1970, 140—141, 147.

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586. DHAVALIKAR, M. K. "Gaṇeśa beyond the Indian Frontiers." *Vivekananda Vol.*, 1970, 1—16.

The worship of Gaṇeśa bagan in the Gupta period around 4th—5th Cent. A. D. and spread to other lands. In South-East Asia, He was worshipped as a Hindu deity and in the Far-East as a Buddhist deity. He was worshipped all over Asia except West Asia.

587. DHAVAMONY, Mariasusai. *Love of God according to Śaiva Siddhānta : A Study in the Mysicism and Theology of Śaivism*. Clarendon Press, OUP, 1971, 402. £ 4. 20.

Rev. *ABORI*, LII (1—4), 1971, 274—75. *JAS*, XXXI (1), 1971, 211—12.

Śaiva tradition in Skt. liter; development of Śiva-bhakti; analysis of bhakti ideas and practice in the fourteen Śaiva Siddhānta Śāstras; synthesis and an evaluation of the Tamil Śaivite doctrines of *bhakti*.

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Holds that Vaiṣṇava Sahjiyā was different from older left-hand Tatrism because of "such doctrinal requisites as the notion of the necessity of Prema (selfless love) for transformation which is present in the Vaiṣṇva Sahajiya because of its Vaiṣṇava inheritance and not in the mechanistic Tantras". (p.37).

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Benevolent magic played a significant role in the life of the Hittites. These practices were not illicit acts but "official Hittite ceremonies prescribing legitimate avenues by which the supernatural forces could be influenced for the benefit of Hittite Society.........Both commoners and royalty, and individuals and the whole community benefited from official benevolent magic". Proper provisions equipment, bear, wine, pitchers, bread, sacrificial animals, nails etc., certain locales and times were observed in the ritual to obtain the goal.

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essentials of Hinduism ; Indian thought, the monks, iconography, forms of worship and the sects.

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Rev : *JAOS*, 90 (2), 1970, 409.

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610. GHOSE, Sisir Kumar. "The Relevance of Mysticism". *BRMIC*, XXI (3), 1970, 446—453.

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Śiva, Indra, Ṛṣi. The fifth section called Bṛhaspatirātra is missing now ; Dr. V. Raghavan in his forword gives a brief survey of the āgama-research done in Madras and Tirupati which is a valuable contribution to the liter. of *Pañcarātra* studies.

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697. MAJUMDAR, A. K. *Chaitanya : His Life and Doctrine*. Bombay, Bharatiya Vidya Bhavan, 1969, 392 , ₹25.00.

Rev : *JAIH*, III (1—2), 1969—1970, 315—317.

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698. MALLIK, Madhusudan. "The Cult of the Tree". *IPhC*, XVI (2), 1971, 122—131.

699. MANI TRIPATHI, Shri Krishna. "Madhurabhaktiparamparā-Paryālocanam". *Sārasvatī*, XXV (2), 1370, 166—174.

700. MARSHALL, P. J. *The British Discovery of Hinduism in the Eighteen Century*. Cambridge Univ. Press, 310. £ 5.12s.

Rev : *BPP*, XC (1), Ja-Ju 1971, 124—25.

A collection of eight articles (1) "The religious tenets of the Hindus" by Holwell (2) "A dissertation concerning the Hindus" by Dow (3) "The Translator's preface to a code of Hindu Laws" by Halhed (4) "The letter of Warren Hastings to Nathanial Smith from the Bhagavat Geeta", "The translator's preface" from the Bhagavat Geeta by Charles Wilkins, "on the gods of Greece, Italy and India", On the Hindus" and "on the Chronology of the Hindus" by William Jones.

701. MASIH, Y. *Introduction to Religious Philosophy*. Delhi, Motilal Banarsidas, 1971, XII, 330 Rs. 25.00.

Contemporary religious Philosophy ; a comparative Study.

702. MAX MULLER. (Ed.) *Sacred Book of the East*. Vol. 7 : *Institutes of Vishnu*. 1970, 354. Delhi, Motilal, 20.00 each Rep.

Vol. 8 Bhagavad Gita. Tr. K. T. Telang, 456. Vol. 25 : Laws of Manu. Tr. George Buhler, 750. Tr. Julius Jolly.

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Rev : *JAOS*, 91 (2), 1971, 330—331.

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Mediterranean world, religions of Middle Eastern origin, Religions of India and religions of East Asia.

704. MEHTA, H.C. "Rādhābhaktiḥ tasyā Udgamo Vikāsaśca" *SBh.*, IX, 1971, 6—8, 98.

705. MEKENZIE, John. *Hindu Ethics : Historical and critical Essay.* Delhi, Munshiram, 1971, 248. 28.00.

706. MENON, K. P. Radhakrishnan. "On Prayer". *ŚS*, V (1), 1970, 3—6.

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(Historical and sociological study of a Hindu cult, centered around Puri in Orissa).

708. MISRA, Mukundavallabha. *Karmatha Guru.* Delhi, Motilal Banarasidass 1971, 288, 7, Rs. 8.00.

709. MISHRA, Vibhuti Bhushan. *A Historical Study of Religious Beliefs aud Practices of North India during the Early Medieval Period.* Gauhati, Univ. of Gauhati, 1970.

The period from A. D. 650 to A. D. 1206 characterizes by a marked religious resurgence culminating in a strong cult of devotion (Bhakti Marg). The Sacrificial form of worship receded to the background. Personal deities emerged, among them prominent were Viṣṇu, Śiva, Śakti. The devotees of the different dieties founded different sects and sub-sects which made religion and worship a matter of rigidity, formality and even superstition. The cult of devotion became the dominent theme of Brahmanical Hinduism of the times. Jainism and Buddhism also could not remain unaffected. Images of the Jainas and Buddhas also came to be worshipped in temples with devotional songs, rites and ceremonies. Buddha was included in the Hindu pantheon as an incarnation of Viṣṇu.

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710. MITRA, Sisir Kumar. *The Liberator : Sri-Aurobindo, India and the World.* Bombay, Jaico Publishing House, 1970, 307. 6.00.

Rev : *AP*, XLII (1), 1971, 38—39.

An account of Aurobindo's contribution to the spiritualization of mankind.

711. MOHMMAD MALIK. *Bhakti Āndolan ke Preraṇāsrota.* Agra, Ranjan Prakashan, 1971, 57 Rs. 10.00.

On the devotional tendency of medieval Vaiṣṇavism in the Hindi speaking areas of north India and related movements in other parts of India.

712. MOOKERJEE, A. *Tantra Asana.* (Tantra-Erotik) *Ein Weg Zur Selbstverwirklichung.* 1971, 148—102 L. 39.200.

713. MOOKERJEE, Ajit. "Tantra Art : In Search of the Life Divine". *BRMIC*, XXI (7—8) 1970, 187—190.

714. MORRIS, John. ' The Role of Common Man in Religion and Government in Ancient and Medieval Europe". *JAIH*, III (1—2), 1969—1970, 240—242.

A lecture, followed by a discussion at the Centre of Advanced Study ; D. C. Sircar, discussing the lecture, said that the early Indian writers made a distinction between the mob and the leaders of thought guiding the common men. He quoted *Rājataraṅgiṇī.*

715. MOSS, Thelme. "The way : Through Medication or Mediation" ? . *DI*, X (3), 1970, 19—30.

716. MUDALIAR, N. Murugesa. "New Light on the Linga Cult". *Bh. Vd.*, XXVIII (1—4), 1971, 48—54.

The Linga cult has no connection with the Phallic cult. In the Tamil canonical works *Thevaram* etc. and the Śaivite philosophical works, the Linga is nowhere referred to as associated with phallus. It is only a symbol of the

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formless or *aruvuram*. The misconception is due to the interpretation of the archaeology of religion without mataphysical bearings.

717. MUKHERJEE, D. K. *Chaitanya*. New Delhi, National Bk. Trust, 1970, VI, 132 (National Biography Series). 2.50.

Biography of Chaitanya, 1486—1534, a Vaiṣṇavite religious leader.

718. MUKHOPADHYAYA, Sujit Kumar. "Universal Love and Tolerance in Indian Culture". *AP*, XLII (9), 1971, 388—92 ; XLII (10), 441—46.

Traces the Teaching of universal love in the Ṛgveda; Love originates tolerance; Vedikas as well as the Buddhists both consider Universal love to be the life of spiritual discipline (Sādhanā) ; the ideal of universal love and tolerance was practised by all the great souls of India—Kabir, Nanak, Chaitanya, Ramananda, Mīrabai etc.

719. MUKHOPADHYAYA, Manisha. "Some Aspects of Gaṇapati". *JAIH*, III (1—2), 1969—1970, 268—69.

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720. NADWI, Abul Hasan Ali. *Religion and Civilization*. Lucknow, Academy of Islamic Research and Pubs. 1970, 120. 5.00.

Lectures delivered at the Jamia Millia, Delhi, 1942 translated from Urdu Version by Mohiuddin Ahmad.

721. NAGEL, T. *Possibility of Altruism*. London, 1970, 148, Rs. 27.00.

722. NAGRAJ, Munishri. "Sādhanā : Kramika Vikāsa va Buddhi Kī Parakha Par". *Aṇuvrata*, XVI, 1970, 258—69, 270.

723. NANDAKUMAR, Prema. "Nammazhvar". *AP*, XLII (6), 1971, 262—66.

About the Saint-poet Nammazhvar, the creator of Shri-

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Vaishnava theology. He retold the Vedic truth in the everyday language to the Tamilians.

724. NANJANDARADHYAH, M. J. "Āgama-Sanskṛtiḥ". *Ṛṣikalpanyāsaḥ*, 1970, 92—96.

Āptavākyatva of the Āgamas; Divisions of the Āgamas, Date, Tradition, Subject.

725. NARASIMHACHARI, M. *Contribution of Yamuna to Vishistadvaita.* Madras, Prof. M. Rangacharya Memorial Trust, 1971, 340, Rs. 15.00.

726. NARASIMHACHARI, M. "Yamunacarya's Influence on Ramanuja" *Raghavan F. V.* 1971, 191—194.

727. NARASIMHAMOORTY, N. "The Sovereignty of Dharma". *AP*, XLII (9), 1971, 381—83.

A reprint from *AP*, May, 1947; Discusses the conception of the *Chakravarti* set forth in Buddhist *Suttas*; *Chakravarti* means "the turner of the wheel". According to Buddhist works, the Sovereignty resides neither in the king nor in the people but in the Law of *Dharma*. Change of heart is a condition precedent to the successful working of peace organizations.

728. NARAYANACHARYA, P. "*Vilakṣanadharmāṇāmmithassaṅgharśaḥ*" *Ṛṣikalpanyāsaḥ*, 1970, 107—109.

729. NEW DELHI, Sasta Sahitya Mandala. *Preraka Sādhaka*, (Abhinandanagrantha) 1970, 620, 50.00.

730. NIBLETT, W. R. *Moral Education in a Changing Society.* London, Faber and Faber, 1970, 172, 21.00.

Rev : *AP*, XLII (1), 1971, 39—40.

Throws light on moral education from religious, psychological, sociological and philosophical points of view.

731. NIKAM, N. A. "Brahmā Arose." *Raghavan F.V.*, 1971, 314—316.

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"The notion or belief of uncaused or "Virgin" birth which the "arising" of Brahma implies is involved in Mythology and Religion. It denotes not being merely but the "emerging" Power of Being, "sambabhūva"............It is by this power of Being that Nature renews itself, "gods" "arise" and life triumphs over Death. Therefore salutations to "self-born Brahma".

732. NIMA, Harinarayanji. "Puṣṭimrāga ke parama ārādhya Bhagavān Srīnāthaji. *VV*, X (1-2), 1970.

Ref. *JOI*, XX (1), 1970, 81.

733. NIRAV, Narendra. "Guru Nanak ke Upadeśõ mẽ dharma aur Samāja kā Svarūpa". *Prajñā*, 15 (2), 1970, 188—191.

734. NIRUPANA, Vidyalankar. *Bhāratīya dharmaśāstra mẽ Śūdrõ kī sthiti*, Meerut, Sahitya Bhandar, 1971, XX, 431, X, (Alamkara Pushpa-mala, 5). 25.00.

On the position of Śūdras in the Dharmaśāstras.

735. OBEYESKERE, Gananath. "Gajabahu and the Gajabahu Synchronism. An inquiry into the relationship between myth and history." *CJH*, I (1), 1970, 25—56.

Gajabahu an important Sinhalese King in historical chronicles, literature and in the contemporary Sinhalese ritual tradition.

Contents :

The Gajabahu Synchronism ; Gajababu and Karikala, Karikala Lore in Sinhalese Ritual ; The Gajabahu Myth in Social Action.

736. O'FLAHERTY, Wendy Doniger. "The Symbolism of Ashes in the Mythology of Śiva" *Purāṇam*, XIII (1), 1971, 26—35.

The ashes of Śiva are the ascetic symbol which serve an erotic purpose also.

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737. O'FLAHERTY, Wendy Doniger. "The submarine mare in the Mythology of Śiva." *JRAS*, (1), 1971, 9—27.

The background symbolism of fire and water in India ; Fire and water in the mythology of Śiva ; The Sub marine doomsday fire ; the fiery mare : Saṃjñā and the control of tejas ; the symbolism of the horse ; the myths of search; Dadhyañc and Sagara ; the origin of the Submarine mare-fire : Aurva ; Śiva as the mare-fire beneath the sea. The references to Śiva as the mare-fire are scattered throughout Skt. literature.

738. OJHA, Kedarnath. "Bhaktirjñānañca", *Ṛṣikalpanyāsaḥ*, 1970, 68—71.

739. OLDENBERG, and Hermann Hoey William. (Trs.) *Buddha, His Life, Doctrine, and Order*. Delhi, Varanasi, Indological Book House, 1971, 454, unpriced.

740. O'MALLAY, L. S. S. *Popular Hinduism. The Religion of the Masses*. Cambridge, 1970, Rep., 254. DM 45.60.

741. OPPERT, G. *Nītiprakāśikā*. Madras, 1970, Rep., 84. DM 12.50.

Edited with introduction.

742. ORENSTEIN, Henry. "Death and Kinship in Hinduism : Structural and Functional Interpretations". *Am. Anthro*, 72, 1970 1357—77.

In Hindu 'Law' death rites reflect a conception of kinship wherein intimacy is affected not only by such matters as geneological distance, but also by differences in spiritual purity among kinsmen ; structural analysis of particular civilizations have more than intrinsic value, that they are also a necessary adjunct to highly general functional theories.

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743. OTTO, R. *West-Ostliche Mystik Vergleich and Unterscheidung Zur Wesensdeutung.* Munchen, 1971, 329. DM 29.50.

744. PADMANABHACHARYA, C. M. *Life and teachings of Sri Madhvacharya.* Udipi, Paryaya Sri Palimar Mutt, 1970, 185. 6.00.

Biography of the founder of the Dvaita Vedanta school of Hindu philosophy.

745. PADMANABHAN, Seetha. *Śrīpraśna Saṁhitā.* Tirupati, K. S. V., 1969, 1,522, 96 (K. S. V. Series No. 12).

Rev : *JOR*, XXXVI, 1970, 54—55 ; *JOI*, XX (1), 1970, 83—84 ; *ABORI*, LI (1—4), 1971, 263—65.

ŚPS, a Pañcarātra Āgama ; Foreword by V. Raghavan who throws light on the nature, origin and period of the text based on internal and external evidences.

746. PADMANABHAN, S. "Religion and Birth Place of Tiruvalluvar". *JJ*, V (2), 1970, 78—

The name Tiruvalluvar means "the great man of Valluva community", the title of the work *Kural* signifies the metre of the poem used by him. "*Tirukkural* is an epitome of moral codes applicable to all religions and nations...........The Jaina authors considered *Tirukkural* as their moral code and used freely its golden sayings in their own works".

747. PAHLAJANI, T. B. *What is Religion.* Bangalore, Vedanta House, 1969, 76. 1.50.

Rev : *AP*, XLI (3), 139—40.

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748. PAHLAJANI, T. B. *What is Religion* ? Bombay, Bh. VB, 1970, VIII, 76 (Bhavan's book Univ., Rupee Series, 73). 1.00.

749. PANCHANADIKAR, K. C. "Neo-Evolutionary Theory of Religion and the Orthodox Religious Synthesis in India". *JMSUB*, 20 (1), 21 (1), 1971—72, 17—37.

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750. PANDE, B. M. "Indian Religions and the West : Historical Perspectives". *Vivekananda Vol.*, 1970, 615—22.

751. PANDEY, S. B. "Yajña Kā Sāttvika Svarūpa". *Vedavāṇī*, XXI (7), 1969, 3—9.

752. PANDIT, M. P. *Gems From The Tantras.* (First Series : *Kulārṇava*). Madras, Ganesh and Co., 1969, 106. 6.00.

Rev : *AP*, XLI (3), 1970, 138—39.

A collection of 106 selected verses from the Kulārṇava Tantra ; Tantra as a *Sādhanā* Śāstra; Sādhanā-a psychological and physical discipline ; with Skt. text, literal tr. and a commentary.

753. PANDIT, M. P. *Aditi and other Vedic Deities.* Dipti, Pondicherry, 1970, 129. 7.00.

754. PANIKKAR, Raymond. *The Trinity and world religions ; icon-person-mystery.* Madras, Pub. for the Christian Institute for the Study of Religion and Society by Christian Litr. Society, 1970, IX, 80. (inter-religious dialogue Ser. no. 4). 2.35.

755. PANT, A. B. "The Essence of Hinduism". *Hinduism*, 40, 1970, 3—5.

756. PANT, Apa. *Surya Namaskara ; an ancient India exercise.* Bombay, Orient Langmans, 1970, 74.5.00.

757. PARANJPE, V. V. *Grace Alone.* Belgaum, Kusum Paranjpe 1971, VII, 176 Rs. 5.00.

Conduct of life from the Hindu Point of view ; includes quotations in Sanskrit)

758. PARRINDER, Geoffrey. *Avatar and Incarnation : The Wilde Lectures in Natural and Comparative Religion in the University of Oxford.* London, Faber and Faber Ltd., 1970, 296. £ 3.00.

Rev : *AP*, XLI (7—8) 1970, 328—29 ; *SAR*, IV (1), 1970, 65—67.

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The conception of *Avatāra*, as conceived in Hinduism and in modern times by Ramkrishna, Aurobindo, and Radhakrishnan ; the related concept of the Buddha the alleged occurrence of a doctrine of Incarnation among the Sufis ; Relation of these Eastern doctrines to the Christian belief.

759. PATHAK, Jayanarayan "Athāto dharma-jijñāsā". *SBh*, 8, 1970, 16—25.

760. PATTABHIRAM SHASTRI, P. N. "Devatā aur Pauruṣa". *Cintāmaṇi*, V (2), 1971, 253—261.

761. PILLAI, Sri Sabapathi. "Hinduism in Ceylon : Its History and Practice". *Hinduism*, 43, 1971, 2—4.

762. PRABHAKAR, C. L. "Goddess Lalita" (Lalita-Sahasranāma) *Bh. Vd.*, XXIX (1—4), 1972, (1969), 82—93.

Lalitāsahasranāma occurs in the Uttarakāṇḍa of the Brahmāṇḍa Purāṇa ; glorifies the significance of the female deities particularly the Goddess Lalita endowed with strength and grace.

763. PRABHU ASHRIT, Swami. *Yajña Rahasya*. (Hindi) Rohtak, Vedic Bhakti Sadhana Ashram 1971, 12 ; 388 Rs. 3.00.

The significance of the sacrifice from the view point of Aryasamaj.

764. PRASAD, Ram Chandra. *The mystic of Feeling. A Study in Rajneesh's religion of experience*. Delhi, Motilal 1971, 239. DM 14.—

765. PRATYAGATMANANDA SARASWATI, Swami. *Japasūtram ;*

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The Science of Creative Sound. Madras, Ganesh and Co., 1971, 309. 15.00.

Rev : *AP*, XLII (9), 1971, 415.

Japasūtram in the original has over five hundred *Sūtras* ; Deals with the importance and practical utility of *Japa* and *mantras* ; *Japa Sādhanā* as an effective remedy for all material evils ; leads to direct knowledge of the Ultimate; importance of *guru* for spiritual gain.

766. PRESLER, Henry H. *Primitive Religions in India.* CLS, for Serampore College, Madras, 1971, XVI, 349. 10.00.

767. PURI, Baij Nath. "Gaṇeśa and Gaṇapati Cult in India and South India". *JIH*, 48 (2), 1970, 405—413.

768. PURI, Swami Satyananda. *Rāmakīrti ; Thai Desha (Siam) Mẽ Pracalita Rāmakathā.* New Delhi, Sasta Sahitya Mandal, 1969, 20, 2, 156. 4.00.

On the legends of Rāma, current in Thailand ; tr. by Gangaprasad Upadhyaya.

769. PUROHIT, Bhaishankar. "Rāmakṛṣṇa-Paramahaṅsaḥ" *Samvid*, VI (1—4), 1969—1970, 131—144.

A biography.

770. PUROHIT, Bhaishankar. "Maharśi Dayānandaḥ". *Samvid*, VII (1—4), 1970—1971, 70—85.

771. RAGHAVAN, V. *The Great Integrators : The Saint Singers of India.* New Delhi, Pubs. Division, Govt. of India, 1970. 2nd ed., 4.00.

Rev : *JOR*, XXXVI, 1970, 59—61.

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The present Volume is the second edition of the Patel Memorial lectures, ninth in the series ; consists of two parts, the *thesis* of the lecture and the anthology part, comprising selections rendered into English from the writings of Śaiva Nayanārs, Karnatak saints of the Vīra-Śaiva school and the Haridāsas of the Madhva—sampradāya ; selections from Maharashtra saints-Jñāndev, Namdev, Ekanath, Tukaram, Samarth Ramdas ; from Gujrat saints including Narsingh Mehta, Mirabai, Akho ; selections from Sindhi saints, Kashmir saints, Punjabi saints, Sufi Hindi, Assamese and Bengali saint. poets.

772. RAGHAVAN, V. "Worship of the Sun". *Purāṇam*, XII (2), 1970, 205—230.

An international religion ; referred to in a treaty between the Hittaites and the Mittanis by the name Mitra alongwith other Vedic gods, in 1400 B. C. at Bagozkoi ; the worship of sun-god in countries like India, Egypt, Persia, Mexico, Mesopotamia, Japan, China, Chaldea, Greece ; about 133 separate hymns in the *Rv.* addressed to different solar deities ; The Sun-God in the Āraṇyakas and Upaniṣads, *Rāmāyaṇa* ; *Mahābhārata* and Purāṇas ; Some texts on Suryā-worship such as Sūrya-rahasya-Tantra, Sūryāgama etc. ; Sūrya-stotras and Nāmastotras; Sun-hymns from Purāṇas and Tantras ; sun-temples and their art ; the Sun-worship among the aboriginal tribes.

773. RAGHUNATHAN, N. "The Upeya-Nāma-Vivek of Upaniṣadbrahmayogin". *Raghavan F. V.*, 1971, 56—63.

In the commentary *Upeya-Nāma-Vivek*, the editor, Dr. V. Raghavan states "by speaking of the Nāma as

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'Upeya' Upaniṣad Brahman probably meant nothing more than what the Bhāgavata does, when it says that liberated souls for ever serve God and sing His praise in the spirit of *ahaituki bhakti* (1-7-10 and 11-1-7).

774. RAHNER, H. C. Karl. "Problem of Religion in the Mass Media". *Universitas*, XIII (1) 1970, 53—56.

775. RAHURKAR, V. G. "Vedavedottara-Vāṅmaye Agastyarṣiḥ". *Ṛṣikalpanyāsaḥ*, 1970, 77—80.

Agastya is called the seer of the Rv. I. 165, 13—15; 166—169; 170—25; 171—178; 180—191. He establishes refriendship between Indra and Maruts. *MBh.* connects Agastya with three important deeds—Indraparājaya, Vindhya-parābhava, and Samudra-Vijaya. Ilavilā was married to Pulastya whose sons were Vaiśravasū Ailavila and Kubera. Kubera had four sons—Nalakūbara, Rāvaṇa, Kumbhakarṇa, and Vibhīṣaṇa and one daughter—Śūrpaṇakhā. Except Kubera, all the Paulastyas were called Rākṣasās. Pulastya adopted the son of Agastya. Thence forword, Paulastyas were called Agastyas. In the *Matsya Purāṇa* 202, 10-11, the son of Agastya adopted by Pulaha is called Dṛḍhāsya. So Paulahas became Agastyas. In *Matsya Purāṇa* 145-114-115, Idhmavāha, the son of Agastya is said to have been adopted by Kratu. Hence Kratus became Āgastyas.

776. RAI, Ganga Sagar. "Vāmana Legend in the Vedas, Epics and Purāṇas". *Purāṇa*, XII (1), 1970, 102—140.

Discusses the origin and the form of the story of Vāmana as seen in the Vedic literature and in the Epics and the Purāṇas. The basis of the Vāmana legend is the three strides of Viṣṇu variously mentioned in the Vedic Saṁhi-

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tās. In the Brāhmaṇas Viṣṇu is referred to as dwarf. The Vāman legend is found in the epics and the following Purāṇas: Vāmana Purāṇa chs. 2-10; 50, 51, 62—66 ; Agni Purāṇa 4-5 ff ; Bhagvad P. Skandha 8, chs. 15—23; Bhaviṣya P., IV—76 ; Brahma P. chs. 73, 213 ; Karma P., I. 17 Matsya P., chs. 243—5; Padma P., I. 30; VI, 266—67; Vāyu P., II. 36. 74—86 ; Viṣṇudharmottara P. I. 21. 4—32 ; I. 55, 1—56 ; Skandha P., 1. 1. 17. 276—19. 63 ; 5. 3. 151. 11—13 ; 7. 1. 114. 1—11 ; 7. 2—14. 8—83 ; 7. 2. 18. 201—19. 4 ; 7—4—18. 10—14 ; MBh. 3. 272. 61—76 ; Harivaṁśa 3. 65—72 ; Rāmāyaṇa I. 29.

777. RAJAGOPALACHARI, C. "Upanishads: Taittirīyopaniṣad". *BJ*, XVII (14), 1971, 21—23.

778. RAJESH, Dhanya Kumar. "Jain aur Vedic Sāhitya mẽ Parāvidyā". *Śramaṇa*, XXI (5), 1970, 5—15.

779. RAJNEESH, Acharya. *Path of Self-Realization*. Motilal, 1970, 2ed., 208. 4.00.

Tr. by J. L. Shastri.

780. RAJNEESH, Acharya. "Prema Hī Prabhu Hai". *Aṇuvrata*, XVI, 1970, 180—183.

In our era everybody is suffering from lack of love. Everybody is closed in oneself only. All the philosophy, literature and religion is inspired and generated by love. Love is god. One lacking love is poor. Love, free of *ahaṁ*, is devotion (*bhakti*).

781. RAJNEESH, Acharya. *Meditation : A New Dimension*. Delhi, Motilal 1970, 30, 2.00,

782. RAMACHARI, C. "The Three Āptyas and their Descendants in the Vedic and Post-Vedic literature". *MO*, III, 1970, 138—145.

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783. RAMAN, K. V. "Kandadai Ramanuja-Āyyangar : A Śrī-Vaiṣṇava Leader of the 15th Century". *Bh. Vd.*, XXIX (1—4), 1972, (1969), 31—35.

784. RAMANUJATATACHARYA, Agnihotra. *Vedakālīna janatantrasthānāni*. Tirupati, Kendriya Sanskrit Vidyapeeth, 1970.

Rev : *SP*, IX (1), 1971, 84.

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2. The breadth of caturangula at Right Hand Lower joint measured to be 7.62 cms.—the standard breadth.

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I—Discussion of "tests" II—The Ikṣavāku Race III—the Ahi Sub-race (The Ahi Vṛtra, Rākṣasa, Paṇi, Dāsa and Dasyu, and the characteristics of the Sub-race), IV The Pañca-Jātayaḥ V The Ikṣavāku-Ahis of Western Bhārata (the Kuśika, Panca dasyu Kuśika, Panca-Ānava, other Ānavas, and Far-Western and Western Ahis); VI The Ikṣvākus VII—the Brahma Ethnology, VIII—two mixed Tribes (Bhṛgu and Kuru) IX—The origin of Varṇic Ethnology (origin of the Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra classes and Antāḥ; Ambedkar's Thesis regarding the Origin of the Śūdras and the Antāḥ; and origin and Growth of Jātivāda or caste system); X—The Draviḍas.

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(3) Koknas are predominently placo-mediterranean partly mixed with the Australoids.

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differences from the Chinese (X 2—9.47, d. f.—1) and Japanese X2—4.32, d. f.—1) of Mongoloid population and some other Caucasoid groups of Indian population. But there found no significant differences with the Izhavas of Kerala (X 2—0.07 d. f.—1) Nagroes (X 2—0.28 d. f. 1)..............In case of arm folding the Meiteis show significant differences from the Kayasthas. (X 2—5.66, d. f.—1), Japanese (X 2—4.61, d. f. 1) and highly significant difference from the Korkus (X 2—10.37, d. f.—1) but on the other hand they do not show significant differences from the Bengali Brahmins (X 2—1.92, d. f.—1) and Negroes (X 2—2.75, d. f.—1). It is significant to note that for the same above trait the Khangabok-Heirok do not show significant differences with any of the groups compared"...............Less frequency of the R pattern (48. 15%) in hand clasping and less frequency of the L pattern (48.15—) in arm folding among the Khangabok-Heirok females is an interesting phenomenon".

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The employment of the sons of the soil as police officers in place of the rapacious *darogas*, resulted in the marked improvement in the situation of the land and order.

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According to Schlingloffs Medhātithi may be said to have derived these passages from Arthaśāstra sources other than *Kauṭilīya Arthaśāstra*. Medhātithi shows markedly different readings as compared with the text of *KA* but also reproduces some passages that are different in substance from what is found in *KA*. Medhātithi knew and made use of works on the Arthaśāstra other than *KA*. Dr. E. Ritschl and Dr. M. Schetelich wrote on "Some Problems of ownership-relation in *KA* with special reference to land". R. P. Kangle on the question of the relation between the *Yājñavalkya Smṛti* and *Kauṭilīya Arthaśāstra* hold that *Yāj. Smṛiti* is indebted to the *KA*.

Verbal similarity between the two is very much remarkable. Dr. Friedrich Wilhelm has shown the great similarity between Vātsyāyana's Kāmasūtra and *KA* in construction and style. D. Schlingloff deals with the building of a fort as described in *KA* 2. 3. Prof. T.

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Burrow takes up the question of the authorship and date of *KA* and holds that the author of *KA* is different from Cāṇakya and a period of about six centuries may well be supposed to separate them. Burrow favours the form Kauṭalya on the evidence of the manuscript. Again, he assumes that Kauṭilya himself had written a Bhāṣya on his work in sūtra form. T. R. Trautmann maintains that the reference to 6,000 ślokas in Daṇḍin's *Daśakumāracarita* means only *KA*. Further he maintains that "the practice of considering 32 syllables of prose as constituting a śloka is very ancient and the practice of counting the total number of syllables in a text is even older, going back to the *Anuvākānukramaṇī*...........the actual shortfall is due to losses suffered by the text".

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275. HUTTON, J. H. *The Angami Nagas*, OUP, 1969, 499. 40·00.

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An Account of the Naga tribes, their domestic life, hunting, fishing, agriculture, food, games, their religious beliefs and observances, ceremonies, traditions etc.

276. JAIN, Ramesh. "Rājasthānī Loka-kathāõ mē abhpirāya aur Kathānaka rūḍhiyõ kī Sīmā rekhāyẽ". *RBh*, XII (3—4), 1970, 31—B.

277. JAIN, Ramesh. "Mānava kī aitihāsika jīvanayātrā, mūla pravṛttiyõ se sambaddha abhiprāyõ kā lokīkaraṇa". *RBh*, XIII (4), 1971, 63—70.

278. JIYAUDDIN AHAMAD, *Bihāra ke Ādivāsī*. Delhi, Motilal Banarasidass, 1970, 198, Rs. 7·00.

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279. JOSHI, Prayaga. *Kumāūnī Loka gāthāyẽ*. Dehradun, Jugal Kishore, 1971, 10,279, 19·00.

Folktales of Kumaun (U. P.) in Kumauni, with Hindi Translation.

280. KEVALIA, Madan. "*Rīti kālīna Lokasanskṛti*", *RBh*, XIII, (4), 1971, 46—53.

Throws light on the beliefs, superstitions, festivals, sayings, proverbs etc. of the common man—found in the Rīti literature, the socalled Darbārī literature.

281. KITTEL, F. "Coorg superstitions, *IA*, II, 1971, 47.

282. KRISHNA MURTY, K. Radha. "The Psychology of Folk Society And its Songs", *Folklore*, XI, (9), 1970, 341—345.

Nature of folk-society ; Nature of folk-songs.

283. MAHANTA, Radhamohan. "Ricksha in the Orbit of Folklore of North Bengal", *Folklore* XI, (4), 1970, 126—128.

284. MAHAPATRA, P. K. "The Baul Cult" *Folklore*, XII, (6), 1971, 218—228 XII (7), 258—67.

The transformation and sublimation of human impulse leads to attain the ultimate reality.

The bauls discard the religious practices such as prayers, image worship and other austere practices and philosophical reasoning, pursuit of knowledge etc. for realising the ultimate reality. To them all the religious formalities and paraphernalia lead to the wrong way. The ultimate reality dwells in the human body and that can be realised through intense human passion and impulse by which the physical self is destroyed.

285. MAHAPATRA, Piyushkanti. "The Baul Cult" *Folklore*, XII (4), 1971, 126—133.

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The Baul songs which are the religious literature of the Bauls are literary exposition of their mystic experiences. These songs are full of subtle sentiment, devoted fellings and innate emotion. Therefore these are very popular.

286. MAHAPATRA, P. K. "The Baul Cult", *Folklore*. XII, (8), 1971, 175—310.

The importance of *guru* for attaining the realisation is described in many Baul Songs.

287. MAHAPTRA, P. K. "The Baul Cult". *Folkl re*, XII (5), 1971, 167—175.

"The human love with all its feelings and emotions signifies the eternal love and it also can be elevated to transcendental plane of eternal love. Therefore, the ultimate realisation can be attained through human love clavated to a transcendental plane by formal religous practices of secret sadhana"....The beliefs, customs and religion of the Baul sect hold to some extent the heritage of Buddhist Sahajiya cult, Vaiṣṇava Sahajiya Cult, Tanricism and Sufi-ism but has its own distinctive features and characteristics peculiar to it ......The cult incoporates the yogic practices which by way of the concentration of mind through the full control of sensual organs lead to the subjective idealistic love of the sublime plane to realise the Absolute, the eternal true existence dwelling in the human body, their religious attitude is purely a subjective psychological discipline".

288. MAITY, P. K. "Dharma Thakur of Bengal And His Association with Human Fertility". *Folklore*, XII (3), 1971, 81—94.

A critical analysis of the methods of Dharma Worship and of the internal evidence of the literature ; Dharma Thakur—a god of varied nature in the Bengali liter.,

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worshipped not only for offspring but also for the curing of disceases and obtaining wealth. The origin of Dharma cult lies outside the fold of Brahmanical Hinduism and among the non-Aryan people.

289. MAITY, Pradyot Kumar. "Manik Pir Worship At Tamralipta". *Folklore*, XI (5), 1970, 166—176.

History of Manik Pir at Tamralipta (Midnapore district), methods of worship, priestly function and sacrificial offerings, purposes of worship.

290. MALLICK, Ratna and others. "Life, Superstitions and Customs in a Bengal Village" *Folklore*, XI (II), 1970, 409—420.

291. MALLIK, Madhusudan. "The Cult of the Tree". *IPhC*, XVI (2), 1971, 122—131.

292. MISHRA, Bhabagrahi. "The concept of Applied Folklore in Verrier Elwin's Work". *Folklore*, XII (1), 1971, 1—11.

"Elwin not only influenced but shaped some policies of the Government of India ...... The concept of applied folklore as understood and undertaken by Elwin stands par excellence on a synthesis of the history of ideas and scientific methodology. This synthesis sprang from his desire to help the tribes overcome their fears and conflicts". (p.11.)

293. MOHANTY, Shanti. "*Folk tales of Orissa*" New Delhi, Sterling Pubs, 1970, 119 (Folk tales series, 4). 10·00.

294. MUDIRAJ, G. N. R. "Folk-Deities of Telangana" *Folklore*, XI (2), 1971, 47—50,

Describes the important folk-deities of Telangana and their significance in the life of the rural population.

295. MUKHERJEA, Charulal. "Baha—The Santal Festival" *Ind. Railways*, XIV (12). 1970, 854—856.

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About Baha fistival of the Santals, a proto-Australoid tribe.

296. MUKHOPADHYAYA, Dilip. "*Uttar Rarher Lok Sangeet*, Calcutta, Kalyani Prakashan, British India Street, 1971, 160, 6·00.

Rev : *Folklore*, XII (5), 1971, 198.

Treats the folklore of the region of Uttar Rarh (Bengal).

297. NAGAR, Malti. "Folk Ornaments in Mewar". *BDCRI*, XXXI—XXXII, 1970—72, 168—173.

Describes various types of ornaments worn on head, ear, nose, wrist, arm, fingers, toes, feet, by the people of Mewar in every day life. Religious ornaments such as amulets are also worn to ward off evil spirits.

298. NAIR, P. Thankappan. "Origin of Poisonous and Non-Poisonous Snakes". *Folklore*, XII (II), 1971, 411—412.

An ādi folktale.

299. NARSIMMIYENGAR, V. N. "Legend of the menhirs of Maisur". *IA*, II, 1971, Rep., 1971, 133.

300. NARASIMMIYENGAR, V. N. "Legend of the origin of the Tungabhadrā River". *IA*, I, 1971, 212.

301. NARAYAN, Ved Prakash. *Thieves in my House*. (Four Studies in Indian Folklore of Protest and Change). Varanasi, Vishvavidyalaya Prakashan, 1969.

Rev : *JAOS*, 90 (2), 1970, 414.

Ch. I An Indian Folk view of the West and Western Institutions.

Ch. II : The story of a system which tried to take from the Indians a cultural heritage to maximise gain for the sugar planters.

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Ch. III: Protest songs of East Indians on the West Coast, U. S. A.
Ch. IV : The Bhajnopadeshaks or bhajniks, professional folk composers and singers who sing to encourage social reforms.

302. OJHA, Dinadayal. "Rājasthānī Lokagītō mē Khanija padārtha". *RBh*, XIII (4), 1971, 1—6.

Gold, silver, kāsī, pītal, copper, bījal Sār.

303. OSMAN, Mohd. Taib. "William Crooke : An Appraisal of his contributions to Folklore Studies And Ethnography of India". *Folklore*, XII (6), 1971, 200—217.

"............the raw materials that he had raked up together from the vast land of northern India will always remain a useful treasure of knowledge and a perpetual reminder of a man who went beyond the call of his normal duty to understand his fellow men better".

304. PANDE, Trilochan. "Themes of Indian Folksongs", *Folklore*, XII (8), 1971, 424—434.

Presents a true picture of the Indian culture ; reference of auspicious objects such as the bell, waters of holy rivers etc. in celebrating a function ; readiness of gods and goddesses to help the human beings ; importance of Ganga and Yamuna ; the description of Paurāṇika stories ; Ancient epic figures depicted as behaving like ordinary men and women in their day-to-day life ; unity of North and South through legendary figures of religion and mythology ; unity of purpose—domestic rituals, fasts and other religious performances mostly related with women folk ; social, economic and political conditions such as famine, hunger, poverty, national awakening ....the spinning wheel etc. Songs are connected to

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each other in their content and expression but regional influences also play a great part.

305. PANDYA, Rasiklal Maniklal. "Rajasthan aur Gujarat ke Lokagītō mē rasa-dṛṣṭi". *RBh*, XII (3—4), 1970.

Tr. from Gujarati to Hindi by Prakash Parimala ; no page numbering.

306. PARMAR, Shyam. "Loka Sāhitya : Punarmūlyāṅkana ke Sandharbha mē". *Vīṇā*, 44 (6—7), 1971, 80—90.

307. PARMAR, Shyam. "Gudnā : nṛtattva evaṁ Itihāsa ke Sandarbha mē". *RBh.*, XIII (1), 1970, 49.

Aṅga-Ālekhana is for obtaining beauty and good luck. In some tribes it has ceremonial and social importance. The designs depicted on the various parts of the body symbolize the essential things of the human being. The designs are the footprints of Rāma, temple, Sun, Swastik, Hanuman, Om syllable, cow, monkey, camel, horse, peacock, flower, tree, Bilva-phala.

308. PARMAR, Shyam. "Prelude to Ethno-Musicology in India". *Folklore*, XII (1), 1971, 20—29.

309. PARMAR, Shyam. "Folk Dances of Madhya Pradesh" *Folklore*, XII (5), 1971, 188—193.

Dances—*Gaur* ; *Mandri* ; *Har Endanna Hulki* ; *Mandri* ; *Karma* ; *Rina* ; *Sua* ; *Saila* ; *Bhagoria* ; *Gavar* ; *Ger* ; *Loor* ; *Pali* ; *Lehangi* ; *Garbi* ; *Dandia* ; *Lota* ; *Matki* ; *Phulpali* ; *Rai* ; *Phag* ; *Bilma* ; *Chathora* ; *Gendi* ; *Godo* ; *Goncho* ; etc.

310. PARMAR, Shyam. *Malvi Lok-Sahitya* (*Folk-Literature of Malwa*). Allahabad, Hindustan Akademy, 1969, 20.00.

Rev : *Folklore*, XI (2), 1970, 472.

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311. PEREIRA, José and others. *Konkani Folk Songs. A Sheaf oj Deknnis.* Bombay, The Konkan Cultural Asso., 1967, 84.

Rev : *Ar. Or.*, 39 (1), 1971, 116—117.

Contains over 30 Konkani folk songs, together with notation and mostly translated into English.

312. PRAKASH, Parimal. "Jantra-Tantra jādū Tonā". see *Religion.*

313. PRAKASH PARIMAL. "Loka evaṁ Śiṣṭa Sāhitya kī dhāraṇā mūlaka bheda rekhāyẽ". *RBh*, XII (3—4), 1970.

314. PRAKASH, PARIMAL. "Caubolī mẽ Loka tattva". *RBh*, XIII (1), 1970, 41.

On folk-elements in Chauboli.

315. PRASAD, Harish Chandra. "A Bibliography of Folkloristic Studies in Bihar". *Folklore*, XI (8), 1970, 288—309.

Folklore, XI (7), 1970, 258—271.

316. PRASAD, Harishchandra and Sengupta, Gita. *A Bibliography of Folklore of Bihar.* Calcutta, Indian Publications, 1971, 96 (Indian Publications Folklore Series, 17). 25.00.

Covers books articles, theses etc. of Bihar published in English and Hindi upto year 1965 ; Four divisions—English Books, English articles, Hindi Books, Hindi articles.

317. PUROHIT, Mohan Lal. "Rājasthanī Loka Gīta—eka Sāṅgītika Pakṣa". *Hindustānī*, XXXII (1), 1971, 28. 84.

318. RAO, N. V. Kameshwara. "Marriage and Kinship as Depicted in Andhra Folklore". *Folklore*, XI (11), 1970, 394—405.

Describes marriage songs, marriage ceremony, Kinship relations, proverbs (depicting hostile relationship between a woman and her mother-inlaw. The songs are important

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for Social Anthropologists for studying the nature of the relationships between different members of a joint family in rural Andhra Pradesh.

319. RATHAUR, Sagat Singh. "12 Vī Śati mĕ pracalita gadhotarā gāla kī Loka-paramparā". *RBh*, XIII (3), 1971, 5—7.

An inscription, called Gadhotarā gāla is found near Chandrāvatī city in Abu. It depicts a donkey playing with a woman. This clearly mentions the Rajasthani tradition of *gadhotaraigāl*.

320. RATHAUR, Sagat Singh. "Mṛṇmūrtiyō mē prāpta Rājasthānī loka Sanskṛti". *RBh*, XII (3—4), 1970.

Art came into existence through the medium of earth.

321. ROY, Khagendranath. "Radha in the Eye of the People of Tarai Region of Himalayan Tract". *Folklore*, XI (11), 1970, 421—429.

Presents some lyrics in the original language which depict the pangs of separation felt by Rādhā.

322. SAHAL, Kanhaiya Lal. "Abhiprāya aur Kathānaka rūḍhi-eka punarmūlyāṅkana". *RBh*, XII (3—4), 1970—118.

323. SARKAR, Jayanta. "Village Girls : As Portrayed in Tusu Songs". *Folklore*, XII (6), 1971, 229—235.

Presents a few Tusu-songs which are sung by the unmarried girls in chorus and in which reflects the daily life of the villagers, their happiness and sorrows and affections of the parents towords their daughters. The girls take Tusu as their daughter and not as goddess.

324. SATYENDRA. "Loka Vārtā kī Vyāpakatā aur arthvattā". *RBh*, XIII (1), 1970, 42—47.

325. SEN GUPTA, Gita. "Addenda to a Bibliography of Folklore Studies in Bihnr". *Folklore*, XI (2), 1970, 452—471.

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326. SEN GUPTA, Sankar. "Two Folktales of Bengal". *Folklore*, XI (8), 1970, 241—249.

(1) crow and the sparrow, (2) once upon a time.

327. SHANTIBHAI ACHARYA. "A Chodhri Tale : Bhimo, A Cowherd". *Folklore*, XII (8), 1971, 311—313.

A folktale from Gujarat.

328. SHARMA, B. N. "Vāmana in Literature and Art". *Purāṇa*, XII (1), 1970, 54—64.

329. SHARMA, K. K. "A Note on Ballads with Special Reference to Rajasthan". *Folklore*, XI (3), 1970, 100—104.

Ballad—a story told in song.

330. SHARMA, Manohar. "Rājasthānī bātõ kā Uddeśya". *RBh*, XIII (2), 1971.

There are four aims of the bātas : To preserve Historical data ; character building ; moral education, recreation.

331. SHARMA, Manohar. "Rājasthanī bātō mē lokaviśvāsā". *RBh*, XII (2), 1970, 63—74.

Throws light on the belief concerning Śiva Pārvatī, Śakti, Yoginī, Lakṣmī, Apsarā, Gangdharva, Nāga, Yakṣa, Bhairava, Khetarapāl, bbūta-preta, mantra-tantra, Śakuna, Svapna, in the Rājasthānī bātas.

332. SHARMA, Manohar. "Rājasthāna kī laukika sūktiyā̃". *ŚP*, XXII (3), 1971, 45—48.

333. SHASTRI, S. S. "Folk Songs And Dances of the Gaddi's". *Folklore*, XI (3), 91—94.

The Gaddis are the inhabitants of the village Brahmaur district.

334. SHASMAL, Kartick Chandra. "A Case Study of Bauri Marriage". *Folklore*, XI (1), 1970, 24—33.

A study of rites and rituals of marriage among the Bauris of Hooghly district (W. B.). These have no priest. A member of their community acts as a priest.

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335. SHASTRI, Ramaswarup. "Bundelkhaṇḍa mē Śiśu Janmotsava". *VJ*, 19 (4), 1970, 13—15.

336. SHASTRI, Ramswarup. "Bundelī Vivāha ke gīta". *VJ*, 20 (8), 1971, 40—44.

337. SINGH, Anima. *Maithilī Loka gīta*. Calcutta, Loka Sahitya Parishad. 1970, 648. 20.00.

Folksongs with musical notations.

338. SINGH, Indradev. *Loka Sahitya*. Lucknow, 1971, 12, 224. 8.00.

A study of Hindi folk literature.

339. SINGH, Roop. "Famine And Folksongs of the Bhils of Rajasthan". *Folklore*, XII (3), 1971, 95—98.

340. SINGH, Sher. "Mahun Nag Fair". *Folklore*, XI (10), 1970, 389—392.

341. SINHA, Purnima. "Folk classical continnum in Indian Music". *Folklore*, XI (1), 1970, 9—19.

342. SIRCAR, P. C. *Indian Magic*. Delhi, Hind Pocket Books, 1970, 133, 3.00.

343. SIRCAR, P. C. *History of Magic*. Calcutta, Indrajal Pubs., 1970, 104. Rs. 10.00.

344. SUDHENDU CHANDRA. "A Study of the Folksongs of the Nicobarese of Car Nicobar Island". *Folklore*, XI (6), 1979, 201—211.

345. TOPNO, Sem. "Romantic Life of the Epic Hero Krishna As Depicted in the Folk Song of Mundas". *Folklore*, XI (2), 1970, 40—46.

346. UJVAL, Jagadish. 'Rājasthānī Lokapaheliyā̃ Va Āḍiyā̃ : eka adhyayana". *RBh*, XII (3—4), 1970, 16—B.

347. UPADHYAYA, D. S. "Sikki—Folkart of North-Bihar". *Folklore*, XI (1), 1970, 20—23.

348. UPADHYAYA, H. S. "Child Ballad Number 268 And its Comparable Tales in India". *Folklore*, XI (10), 1970, 362—368.

349. UPADHYAYA, Krishnadev. *Loka Sāhitya kī Bhūmikā* Allahabad, Sahitya Bhavan, 1970, 20, 371. 15.00.

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350. UPADHYAYA, Krishna Dev. "Europe mẽ Loka Sāhitya ke Adhyayana kı Pragati". *RBh*, XIII (2), 1971, no page numbering.

351. UPARETI, Kundana Lal. *Loka Sāhitya ke pratimāna.* Aligarh, Bharat Prakashan Mandir, 1971, 320, Rs. 10.00.

A Study of folk literature.

352. VARMA, Anjali. *Tales from Rajasthan.* New Delhi, Hemkunt, 1970, 10.00.

353. VAUDEVILLE, Charlotte. "Bārahmāsā : A comparative Study". *PICO*, III (2), 1970, 890—94.

No Sanskrit Bārahmāsā is found ; belongs solely to the Vernacular literatures found mostly in the form of unwritten floating tradition of rural fo.ksongs : Sometimes identified with the Chaupāī ; two types : didactic Bārahmāsa and the lyrical Bārahmāsā ; *Caumāsā*, a primitive folk type from which the viraha Bārahmāsā is evolved ; connection between viraha and the rains ; the existence of the feminine songs of the rainy season on the viraha theme available in Skt., Prakrit ; Apabhraṁsa and the Vernaculars of western India ; Chaumāsā and viraha Bārahmāsā originated in North-western India ; appears late in Bengali literature after the development of Krishnaite Vaishnavism.

354. VIDYARTHI, L. P. and Chaully, G. *Bihar in Folklore Study.* Calcutta, Ind. Pubs., 1970, 288. 25.00.

355. VIJAY KUMAR. "Rājasthāna kī Lokasaṅskṛti kā Prācīna Kendra : Tilvāḍā". *RBh*, XIII (3), 1971, 33—37.

excavation at Tilvāḍā and Bagor ; remains of Stone Age—stone implements of different blades, clay vessels, ornaments.

356. VIMALESH KANTI. "Loka tattva—artha aur Vistāra". *VBhP*, X (4), 1970, 143—149.

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357. WALHOUSE, M. J. "Folklore". *IA*, III, 1971, Rep. 161—162.

358. WATTS, Neville A. *The Half-clad Tribals af Eastern India*. Bombay, Orient Longman, 1970, IX, 153, Rs. 30.00.

359. WEST, E. W. "Notes on witchcraft and demonology" *IA*, II, 1971, Rep., 13.

360. ZBAVITEL, Dusan. "Folk-Poetry and the Classical Bengali Literature". *PICO*, III (2), 1970, 895—96.

> Influence of folk literature in the contents and the forms of Classical Bengali Literature ; religious in natu e ; no natural descriptions or love lyrics ; folk-literature limited only to the countryside.

CASTE AND SOCIETY

361. ACHARYA, Nandakishor. "*The Cultural Polity of the Hindus*. Bikaner, Surya Prakashan Mandir, 1971, 136, Rs. 16·00.

362. AHUJA, Ram. "Social Change and Non-violence," *S. Soc*, II (2), 1971, 64—71.

363. AMBEDKAR, B. R. "*Who were the Shudras How they came to be the fourth Varna in the Indo-Aryan Society*. Bombay, Thackers, 1970, XXII, 268, 25·00.

> Rev : *Ind. Qua.* XXVII, 1971, 388—389, *JIH*, XLIX, 1971, 353—54.

364. ATAL, Yogesa. "Caste in Indian Politics." *E. Anthro.*, 24 (3), 1971, 309—318.

365. BADEIV-POWELL, B. *The Origin and Growth of Village Communities in India*. Newyork, Johnson Rep. Corporation, 1970, VI+155.

> First published in Newyork, London. 1899

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On race and clan, villages before 1870; agricultural races in India etc.

366. BASU, Jogiraj. "*Recognition of Merit in Caste System in Ancient India*". *JGJRI*, XXVI (1—3), 1970, 685—694.

Merit was the important factor in determining caste in ancient India.

367. BETEILLE, Andre. *Castes : Old and New*. Bombay, Asia Pub. House, 1969, 8+254, 25·00.

Rev ; *E. Anthro.*, 24 (1), 1971, 106—109.

368. BHATANAGAR, *Crisis in Indian Society*. Delhi, National, 1971, 217. 30·00.

369. BHATTACHARYA, Sudhibhushan. "*Identification of Some Ancient Indian Tribes*". *JAS*, X (1—4), 1970, 90.

370. BISWAS, A. R. *The Metrics of Legal Philosophy*. Calcutta 1970, 63, 4 figs, ills. D. M. 10.—

Tries to measure the concepts of legal philosophy in terms of social mathematics.

371. BOGARDUS, Emory S. *Development of Social Thought*. Bombay, Vakils, 1970 (rep.), 700, 9·00.

372. CRAKRAVARTY, Ramkrishna, "*Gotras and Pravaras*" *JAIH*, III (1—2), 1669—70, 263—264.

A Seminar at the Centre of the Advanced Study.

The names of *gotras* and pravaras are generally spelt and pronounced wrongly and on this subject the *Panjikas* and kriyākāṇḍavāridhi etc. cannot be relied upon. *Pravaras* were recited at the begining of the sacrifice to indicate the family connection of the *yajamāna* with some Ṛṣi. The correct forms of Kāśyapa, Bhāradvāja etc. are Kaśyapa, Bharadvāja.

373. CHATTOPADHYAYA, H. P. *Indians in Africa. A Socio-*

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Economic Study. Calcutta-Allahabad-Patna, Bookland Pvt. Limited, 1970, XIV+464. 30·00.

Gives an account of the Indian life in Africa.

374. CHATTOPADHYAYA, Kumarananda. "Rites and Rituals: Media of Rural Integration". *E. Anthro.*, 23 (3), 1970, 217—233.

375. CHAUBE, Brajbihari. "Yāskakālīna Bhārata", *RUSSH*, V, 1970—71, 87—99.

Throws light on the geographical conditions, social and educational systems of India.

376. CHRISTOPH, Von Furer—Haimendorf. "*Tribes and Hindu Society*". *CIS*, V, 1971, 24—25.

377. CONLON, Frank Fowler. *The Emergence of the Saraswat Brahmans, 1830—1930 : A Study of Caste and Social Change in Modern India*. Minnesota, 1969, 350.

378. DAMANT, G. W. "A Sudra Custom in Koimbatur" *IA*, III, 1971, Rep, 32.

379. DAS, Veena. and Uberoi, jit Singh. "The Elementary Structure of Caste." *CIS*, V, 1971, 33—43.

Pure & impure, Sacred & non-sacred, Hierarchy and Reciprocity, Sacred and non-sacred.

380. DELUZ, A. *Organisation Sociale et tradition Orale*. Les Guro de, Cote-d' lvoire, 1971, 196, 25 figures L. 5. 250.

381. DEVANANDAN, P. D. and others, (Ed.) *The Changing Patterns of Family in India*. Bangalore, Christian Inst. for the Study of Religion and Soc., 1966, 223. 7·50.

Rev : *E. Anthro.*, 24 (1), 1971, 119—120.

382. DHARAIYA, R. K. "*Some Aspects of Social Life in Ancient India Post-Gupta Era*" *Vidyā* XII (2), 1969, 38—41.

383. DONGERKERY, Kamala S. *Jewelry and Personal Adornment*

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in *India*. New Delhi, Indian Council for Cultural Relations, 77+21 pls. 30·00.

Rev : *IAC*, XX 2), 1971 73—74.

Jewelry as an adornment as well as an investment ; Jewelry from the Vedic and Epic ages upto the modern fashions and styles ; various types mentioned in Skt. literature, tribal ornaments and Folk Jewelry.

384. DRAGUHN, Werner. *Entwicklungsbewusstsein und Wirtschaftliche Entwicklung in Indien*. Wiesbaden, Otto Harrassowitz, 1970, 288 (Schriften des instituts für Asienkunde in Hamburg, Bd. 28) DM 58.

Trends of economic development in India.

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